THE MODERN SCHOOLMAN

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Vol. XXXI NOVEMBER, 1953 No. 1

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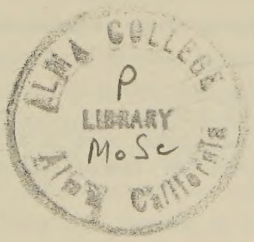

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POETRY AS ILLUSTRATING VERBAL REFERENCE

M. Whitcomb Hess

What stone is to the sculptor or tone to the musician the verbal symbol is to the poet. In that rarified yet still sensory medium, language, the word artist makes basic his sound-materials. Art media, of course, always act as elemental sense bases for the universality and particularity represented in each field of aesthetic effort. The fact that in poetry the universal (in the very act of animating the particular) is itself bodied forth in the melody of the poetic language is a significant one for modern philosophy in its search for the truth about verbal reference. For poetic euphony, indissoluble as it is from poetic meaning, brings that abstraction, universality, palpably to the percipient's sense—as music. Poetry, in short, is the re-presentation in art forms of various aspects of human knowledge, aspects including the knower's unique relationship to the things known, *as communicable in words.* If the poet exploits the natural euphony of language, he does this in order to produce beauty in a special art medium; since that medium is language, his *modus operandi* for ensnaring beauty becomes of first importance to the language theorist as well as to the philosopher of art. The difference between prose and poetic communication is the

M. Whitcomb Hess received her M.A. from the University of Kansas and her Ph.D. from Ohio University. She is the author of *The Name Is Living* and has written for such journals as *Spirit,* the *Journal of Philosophy,* the *Hibbert Journal,* the *American Scholar, America,* the *Catholic World,* the *Thomist, New Scholasticism,* and the *Philosophical Review.* She has written on the subject of this article in the last three of the journals mentioned above.

difference between natural language use and art's beautiful representation of it; nevertheless, the denotative and connotative aspects of words as these aspects are represented in poetry remain the same as in prose usage, whatever additional nuances are brought out by the art form.

The intelligibility of the words we use (which is with most of us accepted as casually as the very air we breathe) involves, as the logician knows, a unique set of relationships. First, there is language's strangely dual role of acting both as proxy for the idea and as the idea itself. The verbal instrument is actually a rather extraordinary amalgamate, for not only is the symbol tied up with the idea in the doubled fashion suggested above; it is, through the idea it carries, wedded to the object indicated by that idea. The logician's dilemma is something like that of the notary in *The Barber of Seville:* two different suitors were asking at the same time for the hand of Rosine. Unlike the notary, however, who drew up two contracts for two Rosines, the language philosopher has but one contract for the marriage of his own "two sisters with the same name." Aristotle, father of logic, first prepared a valid contractual basis—the syllogism.

The philosopher overstressing symbolism aspects, like the philosopher overstressing behavioral aspects of language, is unable to explain verbal function as it actually obtains in the very words of explanation he employs. Where the verbal form is held to symbolize the idea merely, or where the symbol is extrinsic, having only the instrumental status of the bell, for instance, indicating for Pavlov's conditioned dog the presence of food (in a setup effected by the conditioner, as human agent), the true status of speech is assuredly misunderstood. In the first place, language, to be a genuine liaison factor between the idea in the knower's mind and the idea in the object, must identify the principle of knowledge with the principle of that object. The absolute symbolist, however, separates the mind from its objects, leaving ideas and things disparate in essence. (For the verbal form is always more than mere proxy for the idea; in use it acts as that idea.) The absolute behaviorist, on the other hand, ignores the integral symbol factor—Pavlov's dog does not identify (indeed he has never separated) the bell and the presence of food. Only the conditioner makes the connection between the two disparate objects, where the bell acts as signal for the food.

But if it is difficult to explain our verbal reference simply—as it acts to make communication possible—the worker in the word art shows the symbol and idea as closely fused as the idea and object are.

Here the relation of the verbal form to the idea, and that idea in turn to the object, is a relation of complete fusion or coalescence. Though the poet's testimony to the fact that words convey ideas attached universally to objects (and that in so doing those words must unite knowledge's essence in mind and object in the case of some particular knower) is quite incidental to his art work, yet this artist does exhibit in passing the full capacity of his verbal materials to unite words, ideas, and objects in a single exquisite amalgam. The entity is inviolable. The symbolisms in poetry enjoy a status as final as they are definitive. For the worker in this art by his combining of music with meaning has made it impossible to change one syllable in the reference situation. As words, ideas, and objects are held fast and fixed in the poetic product the music may be said to act as a roentgen ray to reveal the logician's laws. In somewhat the same way that Aristotle's logic is the proper propaedeutic to formal philosophical research, so an analysis of verbal function in poetry tends properly to formal semantic research. In any event, poetry illustrates to perfection the character of language both in power and in act. It is, in a word, the imitation—in the Aristotelian concept of art's imitative function—of the nature of language, both what it is and what it does in the field of truth formulation and communication. If poetry differs from the other arts (including music), fundamentally, that difference is all-important to the philosopher of language as well as of art, for the art's basis of this art is language.

Browning's Fra Lippo Lippi states the case for art in these well-known words:

> . . . we're made so that we love
> First when we see them painted, things we have passed
> Perhaps a hundred times nor cared to see;
> And so they are better painted—better to us,
> Which is the same thing. Art was given for that;
> God uses us to help each other so,
> Lending our minds out. . . .[1]

Whatever art was given for, it has, along with language, a distinctive character that differentiates man's form of communication from that of the animal. Yet in the art object there is always something present which is found in no other form of judgment expression. Schopenhauer, among others, notes the restful quality that comes from the contemplation of beauty. But what makes objects beautiful? The felt atmosphere of universality (or, in Kant's tongue-rolling phrase,

[1] *The Complete Poetical Works of Robert Browning* (New York: Macmillan Co., 1907), p. 450.

"transcendental unity of apperception") is a constituent of beauty's presence whether in nature or in art; and individuality, both as integral to, and inescapable from, the "transcendence," is no less a constituent. In fact it is safe to say that the universality which is given along with the individuality is coequal with that individuality. In both science (where universality stands as proof for particularity) and philosophy (where the proofs of science are substantiated in still higher universals), the two sides of judgment are separable. In art, however, they are one and the same with the *raison d'être* of the one identical with the other.

As I have noted elsewhere,[2] these twin cognition aspects may be shown to enjoy a like status in art because of the art material's essentially *neutral* sense basis. Plastics, stones, colors, sounds, and so on, are employed as foundation or substructural material for representing the universality-individuality union or at-one-ment in the subject matter proper. As relatively formless they lend themselves to the artist for his own purposes—for that exquisite balancing of universals and particulars which is beauty's hallmark. Consequently, the art product requires response on three analytic levels at once: the foundational, material, and formal levels. Beauty's canon is alike in nature and in art. In each realm it is only when the sense-stuff appears to subserve some union of full particularity and universality that anything takes on the quality of the beautiful, whether it is a flower bell, sunset touch, or chorus ending from Euripides.

Since the poet's art-stuff is language, he must take strict account of its real referential character, for the denotation and connotation (along with the euphony of the words) enter into the final poem. By using his words musically, therefore, this artist calls attention to the universal form clothing all cognition, yet one that particularizes the knower's mood as well as the consciousness content. Nowhere outside poetry is the sense medium already representative of the subject matter of the artist. The poet *must* have his formative, formless basis; but all he has that has not been preformed is the mere syllabic sound or the *flatus vocis*. Yet such sound proves ample for this artist's needs. Through it the fluidity of the thought movement is given just as music (that is, as *ideal motion*).

Gautier, in his poem *L'Art*, gives the following advice to the artist:

Sculpte, lime, cisèle;
Que ton rêve flottant

[2] In "Art and Cognition," *Journal of Philosophy* XXXVII (1940), 579-81. "The Language of Poetry," *Philosophical Review, LIII* (1944), 484-92.

Se scelle
Sur le bloc résistant!

In Santayana's translations, *flottant* is rendered "vague"; and *résistant* as "unyielding." Though these terms do not wholly convey the thought of the French original, the idea is caught:

Chisel and carve and file
Till thy vague dream imprint
Its smile
On the unyielding flint.[3]

Thus the usual art material, so far from being preformed, seems to resist form. Therefore the poet's task with his language "stuff" is at once harder and easier than that of other artists. He must unite the euphony of the sense form with the given conceptual and existential aspects of his subject matter in one perfect whole; his manipulation of what is already present in the common vocabulary of men constitutes his art. To do this he makes large use of the melody that is native to language but hidden.

"Music," says Kierkegaard, "is far more abstract than language, and therefore expresses the general in all its generality, and yet it expresses the general . . . in the immediate concrete."[4] And, in like manner, poetry may be said to be the art that expresses for us generality in the "immediate concrete" of its melodies, at the same time, however, that its language is expressing knowledge contents, those very contents whose forms the poetic melodies represent. Kierkegaard's "immediate concrete" has become doubly concrete.

The relation of the music in poetry to the thought content thus goes far deeper than that of the usual analogy of one art with another art or of the semantic field with the art field. It is itself a form-matter relationship where the enjoyer feels the idea adjusting to the verse-form and the verse-form yielding to the demands of the idea—in true poetry. The felt identity of the laws underlying music and poetry appears in the original use of the term *poesis* for both the words of songs and their musical accompaniments. Though poetry uses its words in a special art sense—to act as carriers of the theme and to carry the poetic pattern—yet in poetry's combining of music and meaning, no violence is done to the thought. Instead, the poetic artifice gives only art's type of intensity of expressiveness to the familiar words. Here the universality is verbalized in as overt a way as the particularity. (Music is often called a "universal language" because of its portrayal of

[3] *Anthology of World Poetry* (New York, 1929), p. 756.
[4] *Either/Or* (Princeton: Princeton Univ. Press, 1944) I, 77.

universals; yet each enjoyer of music interprets those universals in a special way in his own private world.)

This is the reason that poetry is essentially untranslatable. A good translation is a re-creation of the poem. But it is also the reason that the poet is a true guide for the semanticist. In his portrayal of the symbol-idea-object as one entity, language appears as the *necessary* form of the idea in the particular communication of a truth situation. The relativist-semanticist (whose terms, like the statues of Daedalus, walk away when the beholder's back is turned) has full refutation furnished in the poet's art products. Words (in poetry's representations) are dynamic, but they are stable too.

Both the mood and the content of poetry (though ostensibly one person's interpretation of some situation or other) are given as though they were as sharable as any other form of knowledge. In drawing our minds to beauty through his special art medium, or language, the poet does not dare use his words individualistically in any limited sense of this term. Thus T. S. Eliot may say that poetry is not the expression of personality but an escape from personality. Yet neither he nor Zola, who defined art as a corner of nature seen through a temperament, can be held quite just to poetry in these famous definitions, each of which expresses a partial truth.

For the poetic word communicates as any other does, though it does it in music. When Mark Van Doren writes categorically in a new anthology that "what a poem says, it says with music," he adds that "the subject matter, the idea, the feeling, is of course the important thing." But read his next line: "And yet it isn't either. The music that makes it manifest is itself a part of what we know." The apparent paradox (which is never resolved) results from an attempt at simplicity at the expense of analysis. During his magistral explication of the Shakespeare sonnet which opens sonorously "No longer mourn for me when I am dead," once more the interpreter stops to say: "The music is absent from the paraphrase, and the music is the thing."[5] The truth is that each is "the thing," meaning *and* music.

Thus though the poetry would seem to be in the music to the same degree that the music is in the poetry, the fact does not militate in the slightest against the representation of language's proper communicable power. And Van Doren's emphasis on the inextricability of the music and the meaning shows his perception of poetry's aesthetic law, however paradoxically he may express it. To give, on the one hand, a

[5] *Introduction to Poetry* (New York, 1951). Van Doren, of course, would modify this remark too.

higher place to the subject matter, as Bosanquet, for instance, does, or, on the other hand, a superior status to the music, as Poe and other aesthetes do, is to mistake the relation between the music and the meaning of poetry. On the indissociability of these two as equally prime essential aspects all the beauty and truth of the poetic composition rests.

While the individual element in poetry, as in all art, is as integral to it as the universal element, the language used reveals the same logical factors operating as they operate in prose. Even in such a sonnet as "The Starlight Night" by Gerard Manley Hopkins, where the intensities and highlights of the language reveal the poet's temperament, all the terms belong to our common vocabulary. For the poet never intended his vision, characteristic of him alone as it is, to be a merely personal one, any more than the night of stars was his alone. "Look at the stars!" he importunes his readers at the outset:

> Look, look up at the skies!
> O look at all the fire-folk sitting in the air![6]

After a careful reading of the entire sonnet, a rewarding semantic comparison can be made by an equally careful study of W. H. Auden's starlight-night poem, "A Walk After Dark." Immediately a difference is felt from the initial approach of the Hopkins sonnet. This is the way Auden's eight-stanza poem sets the mood in the first few lines:

> A cloudless night like this
> Can set the spirit soaring;
> After a tiring day
> The clockwork spectacle is
> Impressive in a slightly boring
> Eighteenth-century way.[7]

The surprised delight of "Look at the stars!" has undergone a real sea-change. The very observation "can set the spirit soaring," studiedly casual as it is, becomes in its setting a wry—and sibilant—comment. Though both poets have been impressed by the starry spectacle, their impressions have little in common. Even when each is brought to thoughts of coming judgment, how different are those thoughts! The priest, after his ecstatically poetic description, reminds himself and us of our obligation—strangest of all obligations, being at once purchase and prize. Thus this purchase, like Coventry Patmore's "The Child's Purchase," is effected by returning to the Giver the golden

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[6]Joyce Kilmer, *Anthology of Catholic Poets* (New York, Halcyon House), p. 99.

[7]*Nones* (New York, 1951) p. 80.

coin of life. What wonder that this poem ends on its high note of ecstasy?

> Buy then! Bid then!—What?—Prayer, patience, alms, vows,—
> Look, look! a May-mess, like on orchard boughs;
> Look! March-bloom, like on mealed-with-yellow sallows.—
> These are indeed the barn: within-doors house
> The shocks. This piece-bright paling hides the Spouse
> Christ, and the mother of Christ and all his hallows.[8]

Here the spirit has indeed soared up to the very gates of the eternal brightness. But in the Auden verses the desultory reflections of a dreary middle-age come to their close as follows:

> But the stars burn on overhead
> Unconscious of final ends,
> As I walk home to bed,
> Asking what judgment waits
> My person, all my friends,
> And these United States.[9]

Both Hopkins and Auden have used words as men everywhere apply them to objects; both have manipulated them according to the distinctive goals they had in view. And they have made these visions the property of all who use words; but what concerns the semanticist is that both knew pretty well what they wanted to say before they said it, before searching for the particular words that would best express their thoughts. (Whether the Auden sample is genuine poetry is another matter. Meredith's "Lucifer in Starlight" is one more view.)

Whatever else poetry says, its essential quality is the ideal motion of the poetic melody as a vitalizing force in the poetic content. Is not this the reason for Chesterton's pronouncement that all poets are elemental, that poetry appeals to the origins? "It must be at home in the homeless void, before the first star was made."[10] In that same vein we find Walter de la Mare paying this high tribute to poetry in his new work, *Winged Chariot:*

> Flame was its beauty, and the sea its bliss;
> Its every sound a secret music. Yes,
> An island such as in *The Tempest* is—
> Imaged in words, but Thule of a mind,
> Not only Shakespeare's, but of all mankind:
> That which blest Poetry alone can find . . .[11]

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[8] *Anthology of Catholic Poets*, p. 99.
[9] *Nones*, p. 80.
[10] *The Uses of Diversity* (New York, 1921), p. 254.
[11] Walter de la Mare, *Winged Chariot* (New York, 1951), p. 63.

"What a poem says, it says with music." Van Doren is right, of course. But what makes it possible to say what it says with music—as, for instance, when the Child of Avon learned

> . . . with words, two wonders to condense—
> A marvelous music, and a matchless sense—[12]

is inherent in language as it implements the logic by which we communicate ideas. And the euphonic word as it carries the ideal motion in a dual sense—as perfect "logical" motion, and as ideas formed and informed by the universality and particularity inherent in sound judgments—shows forth the beauty that is always in the heart of truth. The play of the logical universals and particulars in poetry represents play in Schiller's sense, where, as completely emancipated from the bonds of duty, the beautiful has become in itself the object of man's exertion and his wonder. Here appears the liberty that Katherine Lee Bates sings of in "America, the Beautiful" as confirmed-in-law—in this instance, in the semantic laws underlying all verbal communication.

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[12] *Ibid.*, p. 47.

THE DYADIC CHARACTER OF BEING IN PLATO

LEONARD J. ESLICK

I

If being is conceived in a univocal way, so that it cannot admit of intrinsic essential differences, then all being is one. The classic exponent of pure univocity of being is Parmenides of Elea. To make being univocal is to make it a genus. No genus can contain its *differentiae* in act within itself without being made self-contradictory. Its differences must therefore lie outside of it and be extrinsic to it. A genus is not predicable of its differences. Consequently, if being is a genus, it could be differentiated only by nonbeing. But for Parmenides of Elea, nonbeing is unthinkable and cannot exist. It follows with rigorous necessity, therefore, that multiplicity, formal diversity, and change are all ultimately unreal. Being is a simple, homogeneous, unchanging unity.

The doctrine of the great Eleatic is a pure position, and, like many such positions in the history of philosophy, it is intolerable. To Plato, confronted with the stubborn facts of multiplicity and change, a revolutionary development in the very notion of being was necessary. As Plato, speaking through the Eleatic Stranger in the *Sophistes,* puts it:

> We shall find it necessary in self-defence to put to the question that pronouncement of Father Parmenides, and establish by main force that what is not, in some respect, has being, and conversely that what is, in a way is not.[1]

For Plato, therefore, the problem of the one and the many demands for its solution something quite inadmissible to Parmenides—the existence of nonbeing.

DR. LEONARD J. ESLICK received his M.A. from Tulane University and his Ph.D. from the University of Virginia. He taught at Drake and at St. John's College; he is at present associate professor of philosophy at Saint Louis University.

[1] *Sophistes* 241D.

Such a doctrine was surely strange and unknown in Elea, and it is put by Plato into the mouth of an Eleatic *stranger*. Nevertheless, it is important to note that the stranger who leads the discussion in the *Sophistes* is still *from* Elea. The starting point of Plato's revolutionary development of the notion of being is an Eleatic starting point. In beginning in this way, Aristotle tells us that Plato was posing the problem of the one and the many in "an obsolete form."[2] There will be no hint in Plato of the *analogical* character of being which Aristotle was first to propose. Plato will be no more willing than Father Parmenides to admit of *intrinsic* essential differences within being itself. But however the Platonic doctrine of the dyadic character of being is to be finally judged, it is one of the most extraordinarily subtle and powerful positions in the history of thought and one of the least well understood. It will be the task of this paper to determine some of the exigencies which led Plato to it, and some of the consequences following upon it.

II

For Plato, to *be* is to be *one*. But this does not in the least imply that being and unity are convertible, as they are in Aristotle. It is equally true for Plato that to be is to be *other* than one. The Platonic principles of participation and of separation (*chorismos*) are both operative. As the second hypothesis of the *Parmenides*, concerning the one which *is*, as distinguished from unity taken simply in itself, makes clear, an existing unit is a composite of *two* distinct elements, unity *and* being. Unity taken strictly in itself, as we learn from the first hypothesis of the *Parmenides*, is absolutely simple and indivisible, and as such it can be the subject of no predication whatsoever. But every being—that is, every existing unit—is something other than simple, indivisible unity, though that is indeed its ultimate essence. The Platonic principle of separation operates to divide a being from its own essence, from its own unique *inseity*. If it were *only* simple, indivisible unity, it could not enter into participation and the relations of discourse. It would be completely and utterly devoid of any relationship to anything else whatsoever. An existing unit, however, is always composite, a differentiated whole of parts. Unity itself cannot be a divisible whole of parts. Nothing, for Plato, could *be* unless it were in some sense an indivisible unit, separate from all others, a

[2] *Metaphysics* 1088b35.

stable and unique term not constituted by its relations. As Plato tells us in the *Theaetetus,* it is necessary to separate the Forms, for if there are no absolute self-existents, no being which has its being unto itself, then being must be altogether abolished.[3] In other words, if, as the description of perception outlined in the *Theaetetus* has it, beings are constituted to be what they are entirely by the relations into which they enter, the whole of reality becomes a flux. Knowledge is destroyed, for it is without any stable enduring object. But, on the other hand, for Plato nothing could be if it were *only* an indivisible unit, if it were in no sense also a whole of parts and consequently a many, really related to the others. As the *Sophistes* puts it, "the complete separation of each thing from all is the utterly final obliteration of all discourse."[4] These two demands, therefore, give rise to Plato's doctrine of the dyadic character of being. Being must somehow be *both* indivisible static unity and a divisible, dynamic whole of parts. It must be *both in itself* and *in relation.*

III

The great dialogue, the *Sophistes,* begins in earnest when the meaning of the term "being" is called into question. Since we have seen that the task for Plato is to discover existing nonbeing, there is no way to do it except by a careful investigation of being. The dialectical method is applied diligently; using discourse, Plato must analyze the exact meaning of the term "being" as it is used by all the previous philosophers.

What results from an investigation of the dualists? They say that two principles, like hot and cold, are the ultimates of the universe. What do they mean by saying both and each *are?* They must mean being is a third over and above the two principles, but then they contradict themselves. Or they must mean that the two will resolve into one, being, and again there is a contradiction.

The Eleatic answer is not much better. Those philosophers apply *two* names to the oneness of all: being and one. But to apply two names while affirming the absolute unity of reality seems to Plato ridiculous.[5] Either being is a whole of parts, and, being not being unity itself, there will be plurality, or being is not a whole of parts. In this latter case, there are two possibilities. If wholeness exists, then

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[3]157B.
[4]259E.
[5]*Sophistes* 244D.

being does not exist. Hence there will be plurality. If wholeness does not exist, then being cannot come into being as a complete, determinate number. In any case, there will be plurality, in contradiction to the Parmenidean one. Indeed, in the last case, according to Plato, there will be infinite plurality.

The investigation of the dualists and the Eleatics has revealed that being is itself a complexity to be grasped and that it is not as evidently understood as was first thought. When we are shown the arguments of a purified materialism and of idealism, a similar conclusion becomes manifest.

At this point in the *Sophistes* Plato advances a new conception of being. He proposes "as a sufficient mark of real things the presence in a thing of the power of being acted upon or of acting in relation to however insignificant a thing."[6] What this famous doctrine of being as *dynamis* means is simply that no being is wholly self-enclosed and separated in complete isolation from all others. Nothing can *be* unless it exists in relation to others. Clearly being is to be viewed as able to become other than itself. No being, therefore, is totally and absolutely immobile.

But what of those "friends of the Forms" who hold that the Forms are static? This position, which seems to have been Plato's own in his earlier period, leads to grave difficulties about knowledge and discourse. Neither change, life, soul, nor understanding have any place in being so conceived. We can know nothing about that which is completely cut off from all other things, as the first hypothesis of the *Parmenides* had made abundantly clear. For the Forms to enter into predication in any way it is necessary that they have the power of interparticipating—that they be divisible wholes of parts, something radically impossible for that which is *only* indivisible unity. All of our discourse, as Plato says, "owes its existence to the weaving together of the Forms."[7]

On the other hand, in order to have a world of true being which can be the proper object of knowledge, the separation and self-existence of the Forms is necessary. Since the Forms are immutable, they are the proper object of knowledge rather than sensible things, which are always in flux and becoming. But the separation of the Forms, which is necessary if they are to be true beings, seems to conflict with their knowability. Plato therefore considers it necessary to establish a new position which is neither Eleatic nor Heraclitean.

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[6] *Ibid.*, 248C.
[7] *Ibid.*, 259E.

> On these grounds, then, it seems that only one course is open to the philosopher who values knowledge and the rest above all else. He must refuse to accept from the champions either of the one or of the many Forms the doctrine that reality is changeless; and he must turn a deaf ear to the other party who represents Being as everywhere changing. Like a child begging for 'both', he must declare that Being or the sum of things is both at once—all that is unchangeable and all that is in change.[8]

The crux of this argument is knowledge, the saving of which is certainly Plato's goal, just as it was to be the goal of Kant. Knowledge is a given, and knowledge demands both. If reality were one in an absolute unity, knowledge becomes impossible, for knowledge is discourse, and discourse involves predicating one thing of another. If reality were becoming, absolute change, knowledge likewise becomes radically impossible, for every term would resolve into its relations. In order, therefore, to save true knowledge, it becomes necessary for Plato to show both how the Forms can be separate and yet at the same time interweave and participate in one another. How is this possible?

If being is both at rest and in motion, both changeless and changing, then Plato must face the same question which he posed to the dualists. They were asked to explain how being is predicated of hot and cold without contradiction being involved. Why isn't the thesis that being is both motion and rest open to the same charge of contradiction? There remains only one thing to do: use the method of dialectic to see what is meant.

Clearly motion and rest are opposed to each other, yet both are real. The existence of both is necessary to account for discourse, the existence of which is taken as given. Motion is, but it is not rest; and rest is, but it is not motion. It follows, therefore, that being is both at rest and in motion and yet is *neither*. The genus, taken in itself, is in Platonic logic *other* and separate from the species which participate in it. Being is neither motion nor rest; nor is motion rest, or rest motion. When we come, therefore, to speak of these things, how should we proceed? Only three possibilities are open: (1) either none of the Forms combine and are related or (2) all combine with all or (3) some have relations to others and some not.

If the first alternative is accepted, all thought is destroyed. The Forms can only be named and cannot enter into predication. It upsets

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[8] *Ibid.*, 249D.

all theories of being—the Eleatic, the doctrine of the "friends of the Forms," dualism, and flux.[9] This supposition must be rejected.

The second alternative must likewise be rejected, for if it were true, motion in participating in rest would stop, while rest, sharing in motion, would be in movement.[10]

Only the third is left, namely, that some Forms participate in others, but never all in all. One of the recurring metaphors in the later Platonic dialogues is suggested by this alternative—the metaphor of the alphabet, for here too some letters cannot be combined with others. Just as an art of grammar is needed to combine letters, so some art is needed to combine those Forms which participate and to divide those which do not. This art is true dialectic, which is now applied to the problem of being, motion, and rest.

Up to this point we have seen that these are three, that two will not blend with each other, and that being can be blended with both. Now each form is *other* than the others, and yet the *same* in relation to itself. Motion and rest, however, cannot be either *other* or the *same,* for if either motion or rest be identical with anything that is said in common of the two, motion would be rest and rest motion. Nonetheless, motion and rest do participate in *same* and *other,* for we have admitted that motion is the same as itself and other than rest, and likewise for rest. What of being and *same,* and being and *other?* They must be different. If being were identified with *same,* then motion and rest would also be identical, since they both participate in being. In regard to being and *other,* Plato's text is of capital importance in establishing the dyadic character of being on the joint foundation of separation and participation:

> Must we think of Other and Being as two names for a single kind? Perhaps. But I suppose you admit that, among things that exist, some are always spoken of as being what they are just in themselves, others as being what they are in reference to other things. Of course. And what is other is always so called with reference to another thing, isn't it? That is so. It would not be so, if Being and Other were not very different things. If Other partook of both characters as Being does, there would sometimes be within the class of different things, something that was different not with reference to another thing. But in fact we undoubtedly find that whatever is different, as a necessary consequence, is what it is with reference

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[9] *Ibid.,* 251E-52A.
[10] *Ibid.,* 252D.

> to another. . . . Then we must call the nature of Other a fifth among the Forms we are singling out.[11]

There is some evidence that the question of whether it is strictly proper to refer to the other as a *Form* at all was hotly debated in the Academy in Plato's lifetime. For the Forms, as true beings, must have the dyadic character of existing both in themselves and in relation, whereas the other is distinct from all beings precisely in the fact that it is quite literally nothing in itself. It has no essence of its own. Perhaps this is the origin of the question about whether there can be Forms of relations, of which Aristotle speaks in the *Metaphysics.* But in any event, the other *exists,* for Plato, and this is precisely the existence of nonbeing which was considered necessary to advance beyond the absolute monism of Father Parmenides.

What are some of the consequences of this position? Every Form is one in itself. By essence every Form is identical, for every Form is a unity. Unity is the principle by which the Form has existence. Yet each Form, although *a* unity, is not *the* one, but is a reflection of the one in the Platonic material principle, which is called "the other" in the *Sophistes,* "the unlimited" in the *Philebus,* "the receptacle" in the *Timaeus,* and "the indeterminate dyad" in the oral discourses. This can only mean that the other when intermingled with the one produces many images of the one. Now, part of these imitations of the one is nonbeing itself. It is this part of the other in each Form which accounts both for the fact of their being other than the one and other than each other. There are, therefore, for Plato no intrinsic differences between beings in the *essential* order. The essence of a being, which is simply indivisible unity, can in no way be the foundation of its differences from, and relations to, other beings. That which makes it to be other than the others is itself distinct from the Form in itself. The Spinozist maxim that all determination is negation is a supreme principle of Platonic dialectic.

It also follows, as Aristotle makes abundantly clear,[12] that the ultimate subject of Platonic predication is nonbeing, rather than substance or *ousia.* The one is the essence of all of the Forms; but to say what the one is, is impossible, as the *Parmenides* had made plain. Knowledge, therefore, as Plato tells us in the *Seventh Epistle,*[13] in its attempt to penetrate into the essence attains instead only a description of qualities—that is, of the relative nonbeing of the thing. Any

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[11] *Ibid.,* 255C-E.
[12] *Metaphysics* 988a7-14.
[13] 341-44D.

attempt to give a real account of any Form must necessitate giving an explanation of its relations to every other Form. Ultimate truth, in the order of essence, can never be attained because the real one never can be manifested in rational discourse.

EXISTENTIALISM: A BIBLIOGRAPHY

The following bibliography is meant to be a continuation of the *Bibliographical Introduction to Existentialism* by Father Victor Yanitelli, S.J. (The Modern Schoolman, XXVI [May, 1949], 345-63). Besides taking his bibliographical subject matter we also shaped it according to his form.

The principal figures in the existential movement—Kierkegaard, Heidegger, Sartre, Jaspers, and Marcel—have served to limit the range of our compilation. Further, the published materials about these men have been again delimited by the omission of all literature printed in the Dutch, Portugese, or Baltic languages. But, where Father Yanitelli omitted all the literary aspects of existentialism, in the case of Marcel and Sartre, we have mentioned a few.

The *Bibliographical Introduction* was prefaced by the frank admission that it was incomplete. Dogging him in other respects with uncertain success, we are not afraid to boast that in this we have matched Father Yanitelli. Despite all our efforts to give a thorough reference list of existentialism, it is just bibliographically impossible to claim any qualities of exhaustiveness. We do hope, however, that our work will be of purpose to students interested in this field.

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Stanley J. Fairhurst, S.J.

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The Authors of this article were, at the time of writing, graduate students in philosophy at St. Michael's (Spokane).

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NOTES AND DISCUSSION

THE WESTERN DIVISION MEETING OF THE AMERICAN PHILOSOPHICAL ASSOCIATION

Robert F. Harvanek, S.J.

The Western Division of the American Philosophical Association held its fifty-first annual meeting in St. Louis, April 30 to May 2, Washington University performing the services of host. If there was anything distinctive about this meeting that would indicate the most recent trends in the interests and preoccupations of American philosophers, it would be the presence of a fairly vigorous and vocal young group of symbolic logicians and the UNESCO discussion on the cultural and philosophical relations between East and West.

The discussions about logic carried both an exasperating and an encouraging note. It was obvious that the young men who were proficient in the symbolism and processes of modern logic had a zest and enthusiasm for their discipline that is not always in evidence in reflective and slow-paced philosophical discussion. But an *auslander* got the impression that much of the zest came from the simple joy of mathematical manipulation which a bright and facile mind frequently experiences, as well as from the consciousness of expertness that was beyond the competence of the uninitiated. The logician's habit of mind seems to breed an impatience with psychological and metaphysical insight. The encouraging feature was the presence at the discussions of philosophers who were not at all convinced of the positivist and nominalist presuppositions of the logicians, and who showed open sympathy with some of the general positions of moderate realism. There was, moreover, evidence of research into medieval writings in logic with a resultant respect for the progress achieved by the pre-modern Scholastics.

The panel discussion on the cultural and philosophical relations between East and West, under the chairmanship of Richard McKeon, with the conversations it occasioned in the lobbies, pointed up the increasing conviction among American philosophers that there is an obligation to study the philosophies of the East and to bring them

before American students. This is obviously the result of the "one-worldism" which has grown up in the last decade and which has particularly followed in the wake of our country's succeeding to the internationalist role formerly played by Great Britain. Three Indian philosophers took part in the meeting, two of whom, at least, showed that they had come under the influence of American naturalism and instrumentalism. American Catholic philosophers have held off from this general trend towards interest in the Eastern philosophies partly because they already have their hands full trying to teach what they can of Scholastic philosophy and partly because they sense a kind of relativism and fundamentalism in the whole movement; and, besides, since they have been persuaded they possess the truth, they feel annoyed at the necessity of having to study yet another unorthodox system. Our missionaries, of course, have been interested in the Eastern philosophies, but perhaps our philosophy professors might also find some room for them. At least, this should not be another area where Catholic representation is missing because of lethargy, particularly in so Catholic a problem.

Apparent, too, was the widespread divergence of opinion in the discussions of all questions. But that is not surprising to anyone who is acquainted with the spectrum of American philosophy. What was disappointing was the absence of Catholic philosophers from the meeting. Dr. Bourke gave an excellent paper, but in the general legislation of the meeting there were only one or two faithful old-timers. None of the young and promising generation of Catholic philosophers were present. They would have been welcomed.

CHRONICLE

Loyola University Press of Chicago has announced a new series of scholarly research publications, to be called "Jesuit Studies." Convinced that important works written by American Jesuits have remained unpublished because of financial difficulties, and with the aim of encouraging future research, the Press has determined to put its facilities at the service of scholarship in this way. The Modern Schoolman, whose rare ventures into the field of research publication have met with enthusiasm but also with financial loss, sincerely hopes that the Press will have all possible success.

At the Spring Meeting of the Metaphysical Society of America, the following officers were elected: John Wild, president, and Richard

Hocking, treasurer; Oliver Martin was re-elected secretary. Paul Weiss, the retiring president, was elected to the Council, and Reverend George P. Klubertanz, S.J., was appointed to the Council to fill the unexpired term of Mr. Wild.

At the Easter Meeting of the American Catholic Philosophical Association, Professor James Collins, vice-president last year, became the new president, and Charles J. O'Neil was elected vice-president. New members of the Executive Council are Professor Lawrence Lynch and Sister M. Ann Ida, B.V.M.

Prize Winners in the Franklin J. Matchette Foundation's contest for the best essay on aesthetics or philosophy of art were announced by Dr. Thomas Munro, Curator of Education at the Cleveland Museum of Art in Cleveland, Ohio. The first prize of $500.00 was awarded to Van Meter Ames, professor of philosophy at the University of Cincinnati, for his paper on "John Dewey as Aesthetician."

Though one prize had been offered, additional second prizes of $75.00 each were awarded to John H. Mueller for his essay on "Baroque—Is It Datum, Hypothesis, or Tautology?" and Iredell Jenkins for "The Unity and the Varieties of Art." Dr. Mueller is professor of sociology at Indiana University and Dr. Jenkins is professor of philosophy at the University of Alabama.

Two World-Wide Congresses of Philosophy are being held this autumn. In addition to the Eleventh International Congress of Philosophy being held at Brussels, August 20 to 26, there is a "Scientific Congress" being held in Rome, during October 13 to 20, as part of the celebration of the fourth centenary of the Gregorian University. Papers for the philosophical section will be given on existentialism, the philosophy of science, and the proofs for the existence of God.

An International Augustinian Congress is being planned to be held in Paris, September 21 to 24, 1954, on the occasion of the sixteenth centenary of the birth of St. Augustine. The committee in charge is made up of Mgr. H.-X. Arquillière, M. le Chanoine G. Bardy, P. Camelot, O.P., P. Cayré, A.A., M. Pierre Courcelle, P. Henry, S.J., and M. H.-I. Marrou. The detailed program has not yet been announced.

An International Congress for Philosophy of Science is being planned for the autumn of 1954. The International Union for the Philosophy of Science has asked the International Forum of Zurich to organize this Congress; a Congress Committee of Swiss thinkers has been set up, with F. Gonseth as President. The tentative date

is August 23 to 28, 1954. The two general themes proposed are: (1) confrontation of the different trends and points of view; (2) value of the philosophy of science for research. Information and a card for provisional inscription as a member can be obtained from the Office of the Secretary, International Forum of Zurich, Swiss Federal Institute of Technology, Room 20d, Zurich 6.

The Complete Collection of Hegel's Correspondence, of which the first volume was published recently, has evoked a widespread interest. A considerable number of very instructive documents heretofore totally unknown have been brought to light.

The editor, Professor Johannes Hoffmeister of the University of Bonn, now appeals for further help. Any manuscripts and other material concerning Hegel in libraries, archives, or private collections, be it sketches or rough copies, notes on his lectures, testimonies about his life and so on, would be of help in his comprehensive task.

Any hitherto unpublished document will be of the greatest help in accomplishing this task. Communications will be much appreciated by the editor, Professor Johannes Hoffmeister of the University of Bonn. They may also be sent to the publisher, Felix Meiner, Hamburg 1, Spaldingstrasse 210/212 (both Western Germany). In accordance with the progress of the work on the respective volumes, requests for photostatic copies of this material will be sent out. All material, thus kindly lent, will be carefully treated and promptly returned after use.

BOOK REVIEWS

John Locke. **By D. J. O'Connor. Baltimore: Penguin Books, 1952. Pp. 224. 65¢**
Butler's Moral Philosophy. **By Austin Duncan-Jones. Baltimore: Penguin Books, 1952. Pp. 192. 65¢**

These two books belong in the newly launched "Pelican Philosophy Series." They illustrate two recent tendencies in the field of paper-covered books: the trend toward serious literature and toward original editions. Mickey Spillane's jungle land of violence and lust no longer holds a monopoly in this publishing area, which is gradually being invaded by works of genuine literary value or scientific and philosophic content. So far, naturalism and logical empiricism are the only philosophies having sufficient prescience to exploit this means of communication. The "Pelican Philosophy Series" is under the general editorship of A. J. Ayer. The books are not reprints but original works, written expressly for this collection. Although the general editor states that the series will not be dominated by any one philosophical standpoint, the volumes under consideration reflect the dominant position of positivism and analysis in contemporary Britain. Other books in the same collection are devoted to Spinoza and C. S. Peirce (by Stuart Hampshire and W. B. Gallie, respectively). They all succeed in presenting philosophical doctrines in precise but nontechnical language, within an average limit of two hundred pages. If for no other reason, these volumes are worth examining as examples of skillful selection and intelligent simplification of philosophical systems, as well as criticism that brings home a point of view to the common reader.

O'Connor's study follows the main divisions of Locke's *Essay*, with the addition of a chapter on his political thought. The expository sections give a clear and orderly statement of themes which Locke himself often developed in a rambling way. At the same time, there is a continuous thread of incisive criticism in terms of what the author describes as a moderate empiricism, not too far removed from Locke's own position. O'Connor agrees with Locke, for instance, on the primacy of epistemology over all other philosophical disciplines. But he takes Locke to task for not distinguishing sufficiently between the descriptive-psychological aspects of cognition and the epistemological effort toward making a rational reconstruction of knowledge on the basis of an analysis of experience and language.

This contrast between psychological reporting and epistemological generalization enables the author to expose several ambiguities and inconsistencies in Locke's handling of idea in general, primary and secondary qualities, and the degrees of knowledge. Some of the criticisms are too pat, however, and fail to do justice to the evidence with

which Locke was working. In his schematic criticisms, O'Connor's approach to metaphysical issues resembles Ayer's. Especially in the case of substance, the author fails to seize the full significance of the Lockean distinction between the idea of substance-in-general and the idea of this or that particular substance, so that his objections miss their mark. Whereas Locke's mind is in transition from a philosophy of being to one of language, his twentieth-century critic has completed the shift and is fully installed within the analysis of language concerning mental events and experience. What O'Connor really objects to is that Locke's philosophy shows traces of not having cut itself off entirely from a realism of being.

This is evident from his frequent sallies against medieval philosophy and what he delicately refers to as "religious absolutism." His polemical method is to show that, while Locke discredited a good many Scholastic theories, he did not complete the job. Only an analytical radicalization of Lockean empiricism can remove every residue of medieval metaphysics and its theological context. By attempting to complete this task, the book tries to do too much. Instead of dealing with St. Thomas, it refutes a few syllogisms taken from Thomistic textbooks. This accounts for O'Connor's remarkably simplified treatment of the human soul's incorruptibility, in which no reference is made to subsistent existence and in which the entire criticism turns around the function of an analytic definition of material body. His frequent appeal to the merely trivial or tautological character of certain propositions indicates that he has not yet taken account of recent American criticism of analytic a priori propositions.

Duncan-Jones concentrates upon the Butler of the *Fifteen Sermons* and the *Dissertation on Virtue*, rather than upon the Butler of the *Analogy of Religion*. He performs a valuable service in giving a careful analysis of Butler's theory of human nature and conscience. For Butler used this theory to rescue ethics from a notable dilemma: either obligation is grounded solely in a special knowledge of God's will or else it is a purely psychological compulsion resulting from habitual association. Against both the voluntarist and the empiricist foundations of ethical obligation, Butler defended the moral relevance of a stable human nature and the workings of conscience (which he described, somewhat gropingly, as being both a perception and a feeling of love for valuable objects, along with an authoritative element). Without denying that human nature was created by God, he stressed our native ability to determine the fitness of actions. Anyone who is concerned with the contemporary controversy over naturalistic and nonnaturalistic foundations of obligation will be instructed by a study of Butler's standpoint. It serves to remind theists that ethical naturalism is, in part, a legitimate reaction against voluntarism and a constructive search for the proximate, truly human norm of morality. Cardinal Newman was aware of the complexity of the situation and the inability of the Christian mind to agree fully with either party in the dispute. And Newman found many helpful suggestions in Butler for making a balanced approach to the modern demand for a humanly ascertainable moral standard and its concrete applications.

Duncan-Jones provides an introduction to recent ethical theory concurrently with his account of Butler's ethics. His criticism is more tempered and sensitive than O'Connor's. He points out that G. E. Moore, C. L. Stevenson, Sir David Ross, and other contemporary ethicians have much to learn from Butler, even on points where their analytic techniques have introduced a welcome precision into the discussion of special problems. This is a genuinely illuminating introduction to Butler's moral views.

JAMES COLLINS

Saint Louis University

The Existentialist Revolt. **By Dr. Kurt F. Reinhardt. Milwaukee: Bruce Pub. Co. Pp. vii + 254. $3.50.**

This book is a sympathetic survey of the literature of existentialism. The author has read very widely in the field and has given us an impressionistic study which is rich with biographical detail and sheds much light on the cultural background and literary flavor of this influential contemporary movement of thought. His philosophic comments, however, are less sure. It is not clear what Dr. Reinhardt's conception of existentialism really is. In the Preface he seems to speak as a rationalistic disciple of *philosophia perennis* who sees some truth in the existentialist "revolt against an abstract 'essentialism' (or idealism)." But on page 19 he speaks of it as opposed to both "rationalism and idealism"; and at the end of the book (pp. 242-43) he writes as though he himself and Christianity as well were committed to an existentialist irrationalism. This philosophical uncertainty is visible in many parts of the work and often confuses the reader.

The author begins with a vivid and accurate sketch of the life and thought of Sören Kierkegaard. The biographical matter is skillfully selected and reliable. Kierkegaard is allowed to speak for himself, and many pungent quotations are given from his *Journals*. The attack on Hegel and on the diluted, nonexistential Christianity of the contemporary Danish church is properly emphasized. One wishes that the author had said more of the classical and theological sources of Kierkegaard's thought. But on the whole the analysis is sound and penetrating.

This high quality is sustained in the account of Nietzsche which immediately follows (Chapter 3). Here, too, biography and philosophical exposition are skillfully fused in such a way as to be mutually illuminating. The author places Nietzsche side by side with Kierkegaard as a coinspirer of contemporary existentialism, and emphasizes certain similarities in their basic attitudes. Nietzsche attacked theoretical reason and system-building, as well as the decadent Christianity of his time. He, too, was seeking not abstract science, but a philosophy capable of guiding and reforming human life. This is true. But when we look more closely at the actual content of Nietzsche's thought, we notice basic differences which are never clearly focused by the author.

Life, for example, is the basic category of Nietzsche, which runs through all his writings as a central theme. But life is not the same

as the new category of *existence*. Life may be objectively apprehended. It is the object of a recognized science—biology. Existence can never be grasped as an object. Life can be shared by many species, and by different individuals of the same species. Existence cannot be shared. According to the existentialists, I am my own existence, and I share it with no other. Life has parts. Existence has no parts. From an existential point of view many of my vital activities may become external and indifferent. My existence is a last inner core of subjective being, very close to what was once meant by *the soul*. This notion of the inner soul as worthy of supreme care and concern comes from classical and Christian sources, and is foreign or tangential to Nietzsche's vitalistic mode of thought.

It is, therefore, dubious to equate him with Kierkegaard as a cofounder of modern existentialism. Nevertheless, he has exerted an important influence on Jaspers, Heidegger, and others to whom this term is attached. Dr. Reinhardt's treatment of Nietzsche is clear and penetrating. When he turns to the living existentialists he confines himself to philosophical exposition, and here his touch is not so certain.

On page 122 he says that "the phenomenological method" of Edmund Husserl has been adopted by "most of the contemporary existentialist thinkers." This statement requires some qualification. If we take phenomenology in the broad sense of descriptive philosophy, it is true; but if we think of this term as it is employed in the later development of Husserl's transcendental idealism, it is certainly false. Most existentialists would think of this as an example of that idealistic essentialism, abstracting from the act of existing, against which they are protesting. The statement on page 123 that Husserl's position is "a form of epistemological realism" is also misleading.

The account of Heidegger and his unfinished attempt to formulate an ontology of *being itself*, as distinct from *that which is*, and diverse *levels of being* is illuminating. Dr. Reinhardt's summary and partial translation of the *Letter on Humanism* (pp. 144 ff.), so unfamiliar to Anglo-Saxon readers, is peculiarly welcome. In this letter, Heidegger explains his profound distrust of modern logicism and positivism, his dissatisfaction with traditional ways of defining man, and his primary concern for the recovery of a genuine humanism through the understanding of man as "a wanderer in the neighborhood of being." On page 15 Heidegger is said to be "non-theistic or atheistic." But in the *Letter* Heidegger says explicitly that he has not as yet touched on this problem. When "a sufficiently clear concept of Dasein is gained," as he hopes may have been achieved in *Sein und Zeit*, it may be "possible to ask how human Dasein is ontologically related to the existence of God" (cf. p. 149).

The interpretation and criticism of Sartre is less accurate. We may agree with the author that the many pages devoted to the problem of freedom in *L'Etre et le Néant* fail to arrive at an adequate solution, but the statement on page 174 that "it never occurs to Sartre to inquire into the nature of freedom itself" is not defensible. Dr. Reinhardt also tells us that Sartre "relapses in his later works into the idealism of Descartes" (p. 158). This statement is also inaccurate. Sartre has

consistently maintained that in the *pre-reflexive cogito*, as he calls it, the original cognitive act, we directly and intentionally grasp being as it is. Thus other minds are as directly given to me as my own. But the being that I grasp is shot through with my own purposes and projects. This may be an ontological subjectivism. But it is not the epistemological subjectivism of Descartes. I am not noetically enclosed within my own mental states. This is foreign to every variety of existentialism.

The account of Jaspers and Marcel is on the whole accurate and penetrating. Dr. Reinhardt rightly emphasizes the dependence of Jaspers's thought upon Kant, his rejection of stable structure in the flux of time, his profound irrationalism and voluntarism. But Dr. Reinhardt says very little about the well-known doctrine of boundary situations and nothing about Jaspers's influential analysis of modern mass culture in *Die geistige Situation der Zeit* (*Man and the Modern Age*). In discussing Marcel, Dr. Reinhardt emphasizes the way in which this thinker defends real essences, the need for theoretical speculation, normative realism, and the activity as well as the receptivity of the mind in knowing. In these respects Marcel is in debt to the tradition of classical and mediaeval realism. But Dr. Reinhardt does not mention this. In the case of Sartre, however, with no apparent justification, he speaks of this tradition as contributing "a substantial part of his [Sartre's] own reasoning" and blames him for presenting as his own "many ideas which are almost commonplace with both Aristotle and St. Thomas Aquinas" (p. 150).

In the concluding chapter (pp. 231 ff.) the author gives a condensed summary of existentialist thought which follows closely the argument of O. F. Bollnow's *Existenzphilosophie* (Stuttgart, 1949). This is somewhat confusing to the reader, since Bollnow's order of exposition is different from that of the text and includes certain matters not fully dealt with by Dr. Reinhardt, as, for example, the boundary situations of Jaspers. The antirationalism which runs through so much existentialist thought is often attacked in the body of the text. Hence we are somewhat surprised to be told on the two last pages (pp. 242-43) that "there is no truth in the Christian sense save 'existential truth,' that is, 'living' truth or truth incarnate in the act of existing."

In spite of these confusions and uncertainties, the book is well written, capable of conveying to us many insights into the cultural background of existentialist thought, a sense of its literary flavor, and, if critically read, an understanding of its basic ideas. It is a valuable contribution to a field that has been seriously neglected so far by Anglo-Saxon thought.

JOHN WILD

Harvard University

Das dialektische Sein in Hegels Logik. **By Emerich Coreth, S.J. Vienna: Verlag Herder, 1952. Pp. 191. Dm. 7.50.**

How many times do we not get the feeling that something is radically wrong with the usual explanation of Hegel's dialectic of being-nothing-

becoming? As customarily reported, this first step in the Hegelian logic seems to be utterly arbitrary and pitifully easy to refute. And yet, Hegel is a master among philosophers; he is something more than a juggler of empty terms and paradoxical relations. He must have some justification, at least in terms of his own philosophy, for starting off with the contradiction between being and nothing and for identifying them in dialectical becoming.

Father Coreth makes this problem a central point in his study of Hegel's ontology. He goes straight to the core of the issue by pointing out the mistake made in the conventional order of explaining Hegel's philosophy. Although there is a sense in which Hegel "started" his logic with the triad of being-nothing-becoming, there is an equally definite sense in which this dialectic presupposes almost the entirety of his philosophy. For this reason Coreth does not analyze this particular triad until he has established the presuppositions on which it rests. His background explanation has two main divisions: the nature of the dialectical method and the over-all dialectic of the *Science of Logic*. Unless we already know something about the general meaning of the Hegelian dialectic and about the wider context of the realm of logic, we cannot grasp the drift of the cryptic paragraphs on the dialectical sublation and identification of being and nothing. To ignore these preliminaries is merely to bemuse oneself and one's students, not to present Hegel in all his vigor and coherence. Coreth's competent handling of this question should force a halt to the practice of plunging straightway into the first sections of the *Logic*, without first getting our bearings in Hegel's general method and doctrine on the absolute spirit.

Apart from this special matter, however, Coreth raises some broader issues. Although he does not use recent English or Italian works, he is familiar with all the twentieth-century literature on Hegel in German and French. For the past two decades scholars have been stressing the ontological side of Hegel's mind, rescuing this aspect from the obscurity in which it was kept by reason of his great achievements in dialectical logic. It is Hegel the metaphysician, not the logician, who now occupies the center of critical interest. And in proportion to this shift in perspective, the realistic import of his thought has also been brought into prominence. His vast phenomenological exploration of the field of experience and his respect for the objective factors in experience are considerations that have forced many scholars to revise the previous view of him as a one-sided idealist.

This metaphysical and realistic view of Hegel was especially welcome in two quarters: orthodox Hegelianism and continental Thomism, especially in France. For Hegelians it provided an opportunity to associate their system with the current revival of interest in metaphysics following on the decline of Neo-Kantianism and nineteenth-century positivism. And for some Thomists it gave a common ground of discussion and a point of leverage for dealing with left-wing Marxist Hegelianism. Richard Kroner spoke enthusiastically about the classical tradition in metaphysics reaching from Aristotle to Aquinas to Hegel,

and there seemed to be some advantage for Aristotelians and Thomists in this association. It was inevitable, however, that some hardheaded scholars on both sides—men concerned more with accurate history and sound speculation than with strategy—should become critical of this interpretation and point out the limits beyond which it becomes no more than genial domestic fantasy. Ogiermann, a few years ago, and now Coreth have initiated a critical evaluation of Hegel as metaphysician and realist.

In my opinion, they are on the right track. The tendency mentioned above did accomplish a good deal in bringing to light the metaphysical motives in Hegel's thought. But similar motives are present throughout the entire span of modern philosophy. They were kept in the shadow at the time when a purely epistemological and methodological approach to modern thought prevailed; they are now being recovered by those who prefer to take their history of modern philosophy in an undiluted way. The metaphysical concern of Descartes, Kant, Hegel, and Nietzsche is undeniably there. It links up the great moderns with the Greeks and the medievals through a community of problems about being. Yet this problematic continuity coexists with the most profound divergences concerning the nature of being and the method of studying being. It was naive to think that metaphysics had ever been banished from Western thought. It would be even more naive to think that joint preoccupation with metaphysical problems entails doctrinal agreement.

Similarly, the realistic interpretation of Hegel has destroyed the legend that he was a completely aprioristic sort of thinker, alien to experience and our common world. If a realist is one who makes room for experience and objective modes of being, then Hegel certainly should be aggregated to the ranks of realism. But the criterion of realism is not so simple as this, since everything depends upon *how* experience and objectivity are accommodated, *into what sort of* system they are received. Coreth is unwilling to state flatly (as Ogiermann does in his book on Hegel's proofs of God's existence) that Hegel's is a metaphysics of spirit rather than of being, an idealistic metaphysics and not a realistic one. For he is sensitive to Hegel's attempt to get beyond idealism and realism. But, like Wilbur Urban a century later, Hegel only succeeded in incorporating a *theory about* realism within an essentially idealistic philosophy of spirit. Hence, as Coreth observes, the only sort of realism which has been extracted from Hegel is precisely the materialistic monism of Feuerbach and Marx. At bottom, Hegel sublates being within the absolute spirit and the actuality of pure thought. What can be incorporated within this dialectical monism is not the given, contingent, existing being but only a theory about how contingent existents may be regarded as moments of thought-in-estrangement-from-itself.

Although the author makes a few restrained criticisms, based mainly on Przywara's view of the analogy of being, his book is mainly a painstaking, positive reconstruction of Hegel's meaning. He regards the present monograph as preliminary to a thorough comparison between the analogical and the dialectical conceptions of being. It is,

indeed, an indispensable guide to some of the fundamental Hegelian doctrines which must be grasped before such a doctrinal evaluation can fruitfully be undertaken.

JAMES COLLINS

Saint Louis University

Conventional Logic and Modern Logic. **By Joseph T. Clark, S.J. "Philosophical Studies of the American Catholic Philosophical Association," Vol. III. Woodstock: Woodstock College Press, 1952. Pp. x + 109.**

Intentional Logic. **By Henry Babcock Veatch. New Haven: Yale Univ. Press, 1952. Pp. xxii + 440. $6.00.**

These two books, both dealing with the relations between traditional logic and modern mathematical logic, offer an interesting contrast. The first, by a professor of Scholastic philosophy, has the avowed purpose of persuading adherents of traditional logic to adopt the modern symbolic variety; the second, from the pen of a professor in a large state university where modern philosophy flourishes, seeks to reinstate traditional logic along Scholastic lines by showing its essential features and deeper meaning, which have been insufficiently stressed, perhaps even not understood, by many of its proponents and completely ignored in mathematical logic.

Father Clark's little work has the subtitle "A Prelude to Transition," meaning a transition from the old logic to the new—a movement which he considers it reactionary, even fatal, to resist. W. V. Quine has written a preface which stresses the continuity of the new logic with the old despite the "clearer picture of essential relationships, a higher standard of rigor, and a more powerful set of techniques" (p. v) afforded by modern logic.

The whole argument of the book is just that continuity. It sets forth the elements of modern logic found or prefigured in Aristotle, in traditional logic as extended by the Stoics, and in Scholastic logic as propounded and developed by Boethius, Cassiodorus, Petrus Hispanus, Albertus Magnus, Thomas Aquinas, and William of Ockham: the use of mathematical proportions and of symbols, an extensional viewpoint, an awareness of polyadic predicates, an elementary sentential calculus, and a doctrine of implication. From this Father Clark concludes that fidelity to this tradition involves accepting these elements and their further unified extension in modern logistic.

The main lines of the argument must be accepted. The evidence adduced is for the most part not new; only its accumulation and unified presentation can claim novelty. The interpretation of the evidence, however, seems biased. From Aristotle's mention of the inherence of attributes, for instance, a doctrine of inclusion-exclusion (supposedly extensional) is drawn (pp. 7-8). From a generic statement about reasoning (p. 14) is drawn the specific conclusion that extrasyllogistic inference was admitted by Aristotle. The translations from the medieval Latin, though in most cases not incorrect, change the whole spirit

of the passages and make them sound strangely like the jargon of modern mathematical logicians. To cite but two examples, *secundum accidens* is translated "by material implication" (p. 38), and *mediante conjunctione conditionali vel rationali* becomes "by a statement connective that is either materially conditional or formally implicative" (p. 53). At least one passage (p. 47), which deals with contingent modal propositions, loses much of its deeper meaning and mistranslates the second of the two cases mentioned, no doubt because it was viewed "formally," with a total disregard for the matter of propositions; and the doctrine of accidental attributive propositions was overlooked.

From the line of argument adopted, Father Clark seems to consider that the objection of traditional logicians to the new logic is that the use of symbols, the consideration of extension, the discussion of hypothetical syllogisms, and the formulation of a sentential calculus are foreign to the tradition of Aristotelian logic and are for this reason to be rejected. If there are any who object on these grounds, the argument should be effective with them. Or if any reject those elements in themselves, regardless of tradition, the argument will still have some indirect relevancy. But to satisfy the vast majority of traditional logicians about mathematical logic one would have to show that it does not pervert the notion of a universal, does not rely upon extension to the exclusion of comprehension, does not confuse "formalization" and legitimate generalization, does not proceed with total independence of content, does not cut itself off from reality and genuine reality-referred truth, does not destroy the meaning of the verb *to be* in the copula and its reference of an essence to existence, does not eliminate from reasoning causation in cognition based upon causes in reality, and especially does not change and even destroy the very basic conception of what logic is. Most of these points, but especially the last, Dr. Veatch urges against modern logic; and Father Clark ignores them.

The text of Father Clark's monograph occupies only sixty pages. Thirty-eight pages are devoted to bibliography and ten pages to indices. The bibliography is excellent. Most items or groups of items are followed by evaluative comments, which sometimes develop into discussions of some points of the subject matter. Regarding Prantl's *Geschichte,* for instance, Father Clark adumbrates a revised history of logic. Five articles of Dr. Veatch are listed. His book is, of course, not included. In the comment Father Clark asks, "Is he a center for a reactionary, rather than a conciliatory movement?" and adds: "Veatch should be read and studied. Nothing would help the situation more than if he were to found a reactionary and *articulate* school, dedicated to clarifying the issues and bringing them to a head."

Whether Dr. Veatch's book *Intentional Logic* founds a school or not, it does bring many issues to a head. And very likely Father Clark would consider it reactionary. He should also consider it articulate, because the author shows a broad and undeniable acquaintance with mathematical logic. The work attempts to determine the real meaning of logic in itself, and especially "such logic as would be appropriate to, even demanded by, philosophical realism" (p. viii). Though a heavy debt to John of St. Thomas is acknowledged, it is obvious that Veatch

is not just following someone else but has thought the whole matter through for himself and made it his own. The aim is positive and does not directly undertake an attack upon mathematical logic. But because the exposition proceeds by contrast, it does in fact constitute a strong indictment of many points upheld in logistic.

The general theme of the book is that logic, as traditionally understood, is essentially intentional—that is, referred to a reality independent of our thought processes—and that modern mathematical logic entirely disregards intentionality. In the further development of this theme Dr. Veatch maintains that logical intentions are relations of reason, all reducible to relations of identity, whereas mathematical logic deals with real relations; or if it does sometimes treat of relations that are purely logical, it does not distinguish them from real relations.

The work is made up of two parts, the first dealing with "the general issue of intentionality in logic," the second with "the import of intentionality with respect to the traditional subdivisions of logic." Of these, the first part is the more important because it sets forth the author's general program and his basic doctrine. Chapter II, "On the Idea of an Intentional Logic," constitutes the heart of the whole book. Chapter III contrasts the attitude of mathematical logic. Part II contains three long chapters devoted to the concept, the proposition, and argument, respectively. There are thirty-five pages of notes and references, which contain discussions of many details. A good index of twelve pages completes the volume.

The main point that Dr. Veatch makes is of the utmost importance: Logic deals with instruments of knowledge, and knowledge is essentially directed toward reality. In making the point, however, he confuses some points and thereby weakens his case. He suggests that logic is based upon metaphysics—and quite correctly; but he should have added psychology, too, since the knower is a coprinciple of knowledge along with the thing known. There is, unfortunately, a tendency to confuse the psychological and the logical. It appears especially in his doctrine on concepts, which are treated as if they were—as such and without qualification—objects of logic and logical instruments, whereas direct concepts are psychological instruments and outside the scope of logic, to which only *reflex* concepts pertain—that is, concepts under the intention of universality.

The use of the word "intention" reflects a similar confusion, for all intentions are considered to be logical. Though the distinction between first intentions and second intentions is recognized (p. 17), first intentions are interpreted as the reality itself which is known, or the object of the concept, with the paradoxical result that "only second intentions are intentional" (p. 17). First intentions as traditionally understood—that is, direct concepts even when taken formally or subjectively—are absorbed into second intentions and confused with them. Thus the word "intentional" that appears in the title seems to be used as specific of logic. In view of the broader traditional meaning of *intention*, this cannot well be maintained. But the title has a quite legitimate meaning, provided that *intentional* is taken generically; for a logic that is concerned with intentions at all (whether second intentions

and the proper subject matter of logic, or first intentions and the proximate foundation of logical entities) is thereby distinguished from a logic which disregards intentions.

The confusion shows up again when logical intentions are explained as formal signs. That they are not instrumental signs is a basic thesis of the book. But if instrumental signs are defined as "signifying by being known," and formal signs as "signifying without being known" (p. 13), logical intentions must be called instrumental rather than formal signs, because logic is on the reflective plane and logical instruments are elaborated in reflection. An argument, for instance, must be understood in order to lead to the understanding of a real thing. Mathematical logic is not, then, in error on this precise point, as Dr. Veatch holds, though it may be in not recognizing the foundation of logical intentions in formal signs.

In their ultimate nature, logical entities are found by the author to be not only relations of reason, but specifically relations of identity. This, I think, must be accepted, providing that room is left for differences. The proposition is a simple, one-stage, or two-term relation; the syllogism is a mediated, complex, two-stage, three-term identity. The universal concept causes a little more difficulty. It, too, is an identity, not actual but potential, not material but formal, and of one subject to many terms. Though Scholastic logicians have commonly recognized that the proposition and the syllogism are relations of identity, and some have so characterized the intention of universality, the identification of logical intentions in general with relations of identity has ordinarily not been made. In this matter Dr. Veatch has made a genuine contribution.

This work deserves the serious consideration of all logicians, mathematical and traditional. For it makes some important points about the basic nature of logic which very much need to be made; it presents a comparison of traditional or "intentional" logic with mathematical logic that should be enlightening to all; its doctrine is presented with vigor and much of it with originality; and despite the confusions that have crept in, it should stimulate all to rethink many of the problems involved.

R. W. SCHMIDT, S.J.

West Baden College

***Tolerance et communaute humaine*: *Chretiens dans un Monde divise*. By Roger Aubert, Louis Bouyer, and Others. Paris and Tournai: Casterman, 1952. Pp. 245.**

This volume of ten well-articulated studies is the result of the "Rencontres Doctrinales" held at Huy in Belgium in October, 1951. Concerned with religious pluralism, the studies review the state of affairs in the past as well as in the present, discuss the Bible and the Church-in-action as Christian norms of evaluating the reality with which man is surrounded, and elaborate doctrinal theorems from the point of view of Catholic theology.

Perhaps because the reality of the present situation is crowding

Catholic theory pretty hard, these studies are of rather uniform high value. Key questions which keep reappearing include, Are Catholics necessarily religious Machiavellians, upholding religious tolerance as long as they are underdogs and denouncing it as soon as they get the upper hand? and the more fundamental question, Since a state is not a person who can be baptized or make an act of faith or miss Mass on Sunday, what could it mean to have a "state" in the modern sense which would be truly "Catholic"? In addressing themselves to such questions, the authors cite frequently Father John Courtney Murray in the United States and Father Joseph Lecler in France.

Among the more noteworthy studies is that on nineteenth-century liberalism by Canon Roger Aubert, whose excellent book on the reign of Pius IX has since appeared. Canon Albert Dondeyne takes tolerance and collaboration as natural desirabilities and discusses their integration in an economy of faith. Père Yves Congar, O.P., discusses brilliantly the paradox resulting from the totalitarianism of a faith based permanently on free adherence. One could wish, somewhere in this collection, a frank discussion of the problems raised by St. Thomas's position (*Summa Theol.*, II-II, q. 10, a. 8 ad 3) that the acceptance of the Catholic faith is free in the first instance, but that its acceptance involves a promise (to whom?) not to abandon it, with the result that heretics *must* be forced (by whom?) to relinquish their heresy, even by physical compulsion (*etiam corporaliter compellendi*). St. Thomas evidently had no occasion to think directly or at length about the problem of millions born and baptized in heresy. And how far was he doing what Father Louis Bouyer of the Oratory, who reports on patristic sources here, finds the fathers of the Church doing—reproducing certain attitudes from their own sociological milieu, so that their final conclusions are not of much direct help today but demand total rethinking? Among the frequent patristic attitudes, Père Bouyer cites the assumption that all adversaries of the Church, or even all non-Christians, are in bad faith.

This collection is theological in orientation but philosophical in many of its implications. In particular, it undertakes the task which confronts every ethician, that of disengaging the concepts with which he implements his thought from the contingent, with which they are always more or less involved. One might wish that some of these essays had been more successful here. But the Church-state question is a particularly trying one, for here the contingencies are not only complex but highly personal, involved directly in the field of concrete action and choice-taking. There has never been a theory of Church-state relations thought out in the quiet of an ivory tower. Every newly forged concept has been liable to exploitation by the other side for practical purposes. Catholics have been committed to actual living in a secular world far longer than they have been trying to define what a state is.

Studies such as these suggest that in ethics courses, as these are taught in the "Scholastic" tradition, despite undoubted progress, there is still need to provide students with a greater appreciation of the late advent, and probable low viability, of such concepts as "state" or even "society" (in many of its current senses) in the history of thought.

Students are sometimes stuffed with theses featuring such terms under the impression that the concepts which they learn to manoeuvre so skillfully here are counters comparable to terms such as "man" or "whiteness," whereas they are of infinitely more complex and variable formation. For the time being, such concepts, of course, remain among the best we have, and they represent something in the actuality around us. But it is a disservice to the imperishability of truth not to recognize the historical limitations of our ways of conceptualizing, when such limitations exist.

WALTER J. ONG, S.J.

Paris
France

The Discursive Power. **By George P. Klubertanz, S.J. Saint Louis: THE MODERN SCHOOLMAN, 1952. Pp. viii + 353. Paper, $5.00.**

To trace to its sources St. Thomas's doctrine on the discursive power is the purpose of this outstanding doctoral thesis of Father Klubertanz. The quest led to Aristotle through the Arabian philosophers. But, as St. Thomas also recapitulates other influences—Stoic, Neoplatonist, and Augustinian—his final synthesis reflects facets of many philosophies.

Aristotle never really distinguishes the various internal senses, but he does provide some hints that could become the basis for a real distinction and fruitful elaboration. Father Klubertanz believes that these unresolved Aristotelian challenges boil down to the relation of sense to appetite and action, and the corresponding relation of intellect to action.

St. Thomas depended principally upon Avicenna and Averroes, among the Arabian philosophers, for the rudiments of his own original synthesis. With Avicenna he agreed that there must be a distinct estimative power both in men and animals, and he sharpened the proofs. But he was equally impressed with several leads in Averroes; namely, that the human estimative is different from that found in animals. It becomes a *vis cogitativa.* Moreover, Averroes observed that human activity is preceded by a "parade of images." However, in Averroes, the *vis cogitativa* is little more than a revamped imagination.

St. Thomas never wrote a monograph on the *vis cogitativa,* and the result is that there are still some problems on the scope of the discursive power. His treatment of the subject is spread over much of his work; but we have the final elaboration and synthesis in the *Summa* (I, q. 78, a. 4).

Not only does he distinguish the animal and human estimative, but he elevates the human to a new status—and this in virtue of his doctrine of the participation of the lower (sense) power in the (lowest of man's) higher power; namely, reason. For the human estimative, while ever remaining a sense power, acquires new wings. Under the guidance of reason, it is emancipated from the rigorous determination so characteristic of animal instinct. Since it compares, and even quasi-syllogizes, it is variously termed the *vis cogitativa* (discursive power) or particular reason. Obviously, in this operation, it is merely the in-

strument of intellect.

According to St. Thomas the relationship between the estimative and intellect is multiple and mutual. At times the estimative is the mover, and intellect is moved; but perhaps usually the reciprocal relation is predominant (pp. 283-95).

To understand this mutual and far-reaching relationship, we must recall that St. Thomas adopted the rigid Aristotelian principle that the intellect cannot directly know the singular. Accordingly, intellect must employ some internal sense to know the singular. At first sight, the imagination would seem to qualify adequately, especially in intellectual activity of the speculative order (p. 293). Explicitly, St. Thomas never made the attempt to specify completely the scope of the discursive power. He does invoke its necessity for all concern with concrete operables. Moreover, since he links such activity with sense appetite and thus dynamizes all, or virtually all, activity, it is clear that the discursive power will be at least partially necessary in practically all cognitive activity (pp. 291-2). Father Klubertanz, while admitting that St. Thomas vouches explicitly only for the activity of the practical intellect, has made out a good case for the need of the discursive power in all but a narrow segment of the intellect's activity in the speculative order (p. 293).

And if the metaphysical basis for this dependence of the intellect for its knowledge of the singular is accepted and the need of a dynamism, operating through sense appetite, is recognized, the discursive power becomes an almost indispensable instrument of intellectual activity.

According to Father Klubertanz, St. Thomas holds that there are few instincts in at least adult man; also, that the only innatism that is warranted in the explanation of the estimative, either in man or in animals, is that of the judgment of what is suitable or its opposite (p. 273). In regard to the survival of instincts in man, I think that we have to admit that the outlets for instinctive gratification are enormously expanded in man, thanks to the "guidance" or tutelage of intellect. But while conceding this plasticity, I believe we must still admit various instinctive drives in man.

Moreover, it seems to me that Lorenz's work on instinct has demonstrated innate patterns, which are mobilized by "releasers." The "releasers" themselves demand no more than external sensation. But I do not see how the elaborate patterns of at least some animals can be explained except in terms of innate systems or patterns. And Beach has also shown the fact of physiological innatism—and a widespread one at that—in the case of many of the lower animals. True, he demonstrates the diminishing importance of hormonal determination as we ascend the animal scale, and the culmination of this diminution in man; but, even with such diminution or even cessation of physiological release, there remains the psychological innatism.

As everyone knows, the discursive power has been the subject of much controversy. St. Thomas himself never took, or had, the time to define its full scope. Accordingly, Father Klubertanz's penetrating study of this scope and of the dynamism in our cognition, as implemented by the discursive power, is an extremely valuable contribution,

which will be challenged in some quarters. What delighted me was the demonstration that St. Thomas was aware of the part of motivation in learning and of the part of past experience in perception. Father Klubertanz has given us a fine blend of the *vetera* et *nova*.

HUGH J. BIHLER, S.J.

Bellarmine College
Plattsburg, New York

The Philosophy of Nature. **By Andrew G. Van Melsen. Pittsburgh: Duquesne Univ. Press, 1953. Pp. 253. $4.50.**

Cosmology. **By Kenneth Dougherty, S.A. Peekskill: Graymoor Press, 1952. Pp. 186. $3.00.**

An Introduction to the Philosophy of Natural and Mathematical Sciences. **By Sister Helen Sullivan, O.S.B. New York: Vantage Press, 1952. Pp. 188. $3.75.**

The Philosophy of Mathematics. **By Edward A. Maziarz, C.PP.S. New York: Philosophical Lib., 1950. Pp. 286. $4.00.**

Aristotle's Philosophy of Mathematics. **By H. G. Apostle. Chicago: Univ. of Chicago Press, 1952. Pp. 228. $6.00.**

La Filosofía de las Matemáticas en santo Tomás. **By José Alvarez Laso, C.M.F. Mexico City: Editorial Jus, 1952. Pp. xxi + 179.**

I

Two of the most intriguing problems of our day are those of the nature of modern science and the philosophy of nature and their relation to one another, and of the nature of mathematics and its relation to the other sciences. In his work *The Philosophy of Nature,* Van Melsen, professor at the Charlemagne University of Nijmegen, accords a separate scientific status to both the philosophy of nature and modern science. The justification for the existence of the former is found in the fact that modern science cannot answer all the questions which can be asked about the nature of the material world, while philosophical methods can treat the problems science cannot answer or even raise. Indeed, science is insufficient because it must make certain presuppositions in order to exist, such as "the basic behavior of matter is always the same under the same circumstances." These presuppositions are fundamental data of common experience and are derived from prescientific knowledge.

The analysis of prescientific knowledge leads to the distinction between science and the philosophy of nature. There are two types of prescientific knowledge: the primary type which is that part of our experience which has to do with the basic pattern of the world, and the primitive type which fills this pattern with a certain specific content. Both science and the philosophy of nature start with common experience; but the philosophy of nature deals with the primary type of prescientific knowledge, since it is concerned with the basic structure of

matter and material phenomena as such, while science elaborates and corrects the primitive prescientific knowledge. Both reveal something about the essence of matter: the philosophy of nature, its generic aspects; and science, its specific aspects. Although they are mutually independent, the philosophy of nature is indirectly of value for a critical examination of the philosophical perspective in which the scientist sees his scientific knowledge; and science can help in the formation of the philosophy of nature insofar as it offers in its presuppositions verified data of primary experience.

The philosophy of nature is on the third level of abstraction and is a special metaphysics. The terminus of its knowledge lies in the intellect alone, not in sense experience. Science is on the first level of abstraction since it terminates in sense experience. Van Melsen rejects substantial change as the starting point for the philosophy of nature and adopts instead the species-individual structure of matter, which is beyond all possible doubt because it is a presupposition of science. His work also treats of the usual subjects found in philosophy-of-nature textbooks and includes some interesting remarks on relativity and quantum physics as well as a brief history of the philosophy of nature. This book is well organized, clearly written, highly informative, and most stimulating for controversy. The assumption that scientific knowledge terminates in sense experience is as questionable as the views advanced on the philosophy of nature. From this study it would seem that one would necessarily draw the conclusion that the philosophy of nature is the poor relation of modern science.

II

A somewhat different solution is to be found in *Cosmology,* by Kenneth Dougherty, S.A. The philosophy of nature—or cosmology, to adopt his terminology—is in the first degree of abstraction, as is also modern science. The former considers the first principles and causes of mobile being in general; the latter is confined to secondary and proximate principles of classes of mobile beings. Archimedes' principle of motion is cited as an example of a proximate principle. Cosmology has a more universal object than science, and it investigates the initial concepts of the experimental sciences. Its dependence upon the latter is contingent, since it is not necessary but expeditious, and also relative, for the experimental sciences expand in knowledge from one age to another. The author points out that the laws of the experimental scientist do not state the causes of changes but express quantitative relations of qualities of the mobile. For the scientist, force does not mean an efficient cause but a mathematical measure of mass and acceleration. Physics does not render intelligible the meaning of mobile being or give knowledge of its intrinsic constitution. It gives but an ever-changing story about the cosmos. These remarks of the author, the counterpart of which can be found in other works, prompt the question as to whether experimental science actually gives speculative knowledge of mobile being. Is the nature of mobile being and its properties ever-changing? Does science give knowledge of things in terms of themselves or only in terms of some outside frame of reference? Is the

science in the scientist the pure, objective mobile world in an intentional existence?

Dougherty organizes his book according to the four principles and causes of mobile being, but begins with quantity and its allied accidental predicaments. In such a presentation does not motion take a back seat in the science of mobile being as being? Significantly, hylomorphism is established, not by an appeal to substantial change, but to the opposition of properties in mobile beings and to the actual numerical multiplicity of mobile beings. The matter of the book is presented in the form of theses with syllogistic proofs preceded by explanations of the terms and the problem involved. The textbook is clearly written and has illuminating examples and illustrations. It should serve as a good introduction to the Thomistic philosophy of nature.

III

Sister Helen Sullivan, O.S.B., in her textbook, *An Introduction to the Philosophy of Natural and Mathematical Sciences*, states that the philosophy of nature and the experimental sciences belong to the same generic sphere of knowledge and are both characterized by total abstraction. The sciences of nature report their findings in terms of the observable; the philosophy of nature, in terms of the intelligible. Each complements the other in providing us with knowledge of the sensible universe. Neither gives a complete and satisfying explanation of the natural world. It must be mentioned that this work was designed to serve as a guide for a reading course for senior college students. Each chapter is devoted to a special problem, such as the nature of science, of knowledge, of scientism, of mathematicism, and so on, and is followed by a list of readings from authors of quite divergent views so that the student may explore the matter more fully. Sister Helen does not profess to give final solutions but to stimulate reading so that the student may discover the rational oneness and essential continuity underlying all branches of knowledge. One result is that opposing views are often quoted with seeming approval. This work is dogmatic in tone with little or no argument offered for the positions taken—positions which are often highly debatable. The book does give a good deal of information about contemporary ideas on natural and mathematical sciences, so that, if taken with the reading it recommends, it can serve as a good introduction to this field. With regard to mathematics, Sister Helen maintains its dependence on the external world for its object although it possesses many notions that have no objective counterpart. The thought of modern mathematical schools is briefly reviewed.

IV

The Philosophy of Mathematics, by Edward A. Maziarz, C.PP.S., presents a rather thorough and well-organized positive philosophy of mathematics developed along Aristotelian-Thomistic lines. The author points out that modern attempts to explain the nature of mathematics—such as formalism, logicism, and intuitionism—are really metaphysical in character and incline towards idealism or empiricism. Mathematical

or formal abstraction and the formal object of mathematics are well treated. Mathematical judgments terminate in the imagination and their truth lies in their capability of being imaginatively realized or actualized. They are indifferent to real, logical, or possible existence. Non-Euclidean geometry can be imaginatively realized and verified, although it may not be pictorially imaged. Mathematics constructs its own world within the imagination but models it on the real world. Mathematical natures, although incapable of extra-mental existence and existent only in the imagination, are not purely fictitious. Mathematical truth is the conformity of mind to quantified substance, which is neither mind-made nor completely discovered in nature but received from it. The unity of mathematical science arises from its ultimate subject matter, quantity. Ancient and recent mathematics are parts of one science, for they lie on the same level of abstraction; their content reductively is ultimately arithmetic and geometry; their methods are heavily indebted to imaginative construction and schematic representation, although modern methods have progressed greatly beyond the old; and their origin lies in prescientific knowledge and sense experience. The author believes the logical beings employed by mathematics will in the course of time turn out to be mathematical beings. The first part of this work is a historical survey of the philosophy of mathematics which is well worth reading. In a short review it is difficult to give an adequate notion of the content of this book, which is certainly a valuable contribution to its field of thought.

V

Aristotle's Philosophy of Mathematics, by H. G. Apostle, is a very interesting and valuable work. Its presentation and terminology are such that an unwary reader might think that he had stumbled on an English translation of some long-lost treatise of Aristotle. This work is not a series of quotations but is written as Aristotle himself might have done it if he had seen fit to write a separate study on the philosophy of mathematics. The five chapters treat of universal mathematics, arithmetic, geometry, composite sciences, and a criticism of various views on mathematics. The last chapter is not placed first, where Aristotle would have put it, because the author believes that the principles of criticism should precede the criticism itself. Aristotle's views on science in general and certain other matters are also incorporated into this study. The author has solicited the criticism and suggestions of Richard McKeon, John Wild, Raphael Demos, and Werner Jaeger. A brief English-Greek dictionary of philosophical terms is also included.

VI

La Filosofía de las matemáticas en santo Tomás, by José Alvarez Laso, C.M.F., is primarily a historical study.

Although St. Thomas did not compose a philosophy of mathematics, an outline of one can be found in his writings. The author presents it in this order: the structure of mathematics, the origin of mathematical notions, the first arithmetical and geometrical notions and their comparison, the infinite, axioms and postulates, definitions, constructive

theorems, mathematical existence, applied mathematics, mathematical demonstration, deductive theorems, and mathematical certitude. He occasionally indicates points St. Thomas has treated better than modern mathematical theorists, other points he did not treat at all which they do, and still others about which St. Thomas and the moderns are said to be more or less in agreement. These comments are unfortunately very brief. The entire study is rather short, since, at a rough estimate, over sixty percent of the text consists of quotations, mostly from St. Thomas but with others from Euclid, Aristotle, and modern mathematicians. There is a forty-three page index of the places where St. Thomas has dealt with mathematical matters.

LEO S. SCHUMACHER

St. Mary's Seminary
Cleveland, Ohio

Pascal: His Life and Works. **By Jean Mesnard. New York: Philosophical Lib., 1952. Pp. xvi + 211. $3.75.**

Anyone who has tried to keep an up-to-date bibliography of Pascalian studies during the past decade recognizes the difficulty of keeping abreast with the best scholarship. There has been a remarkable acceleration of interest in Pascal, chiefly among his compatriots. The immediate occasion for this renewed concern is the fundamental reconstitution of the text of the *Pensées* made by Z. Tourneur and L. Lafuma. Their editions enable us to read the *Pensées* in approximately the order and spirit intended by Pascal for his apology for the Christian religion. The previous editions, including that of L. Brunschvicg, were arranged according to a more or less arbitrarily chosen order. It was not until about 1938 that a firm editorial principle was established, using the order of the two manuscript copies of the original collection of Pascal's fragments. Tourneur's paleographic edition is one of the striking cases in which paleography has been decisively important in reconstructing a major document in modern philosophical and religious thought. Lafuma has perfected our understanding of the text still further, although a readable general edition of the newly ordered *Pensées* is still lacking.

As a result of both this special research and the increased knowledge of the entire period in French history, Pascal is beginning to appear in a new light. The romantic picture of him as a "sublime madman" and "fierce solitary" is beginning to give way before a more sober, humane, and generally believable description of his personality. Vague talk about "self-abasement" and the "reasons of the heart" is being replaced by a more precise analysis of his terminology and general framework of thought. What is badly needed at the present stage of Pascalian studies is a general work synthesizing these scattered findings into a single study so that the general reader and the non-French scholar can appreciate the results.

Mesnard's book does not satisfy this need, but it does recapitulate some of the outstanding recent research. Especially on the biographical side it provides a valuable corrective for the accounts given by Pascal's

sister and niece, upon whom most subsequent biographers have relied. Mesnard uses many legal documents and other independent sources to give a more reliable report of Pascal's life. But he is more sketchy and allusive in regard to the content of Pascal's outlook. He makes many stimulating suggestions in passing but does not develop these leads into a detailed analysis of principles. Mesnard offers a spirited, one-sided defense of the *Provincial Letters* against E. Baudin's recent criticism. In Mesnard's estimation, Baudin concentrates exclusively upon the ideal features of later probabilism and overlooks its concrete operations in Pascal's own social circle, where it was not clearly distinguished from sheer conformism.

The most valuable chapter is that devoted to the *Pensées*. Following the new ordering into twenty-seven chapters, Mesnard outlines the development and coherence of Pascal's apology for the Christian faith. By connecting together sentences that were previously scattered about, he shows the significance of the individual fragments and their contribution to the total movement of thought. This brings out that the view of Pascal as a despairing skeptic who blinded reason in the embrace of faith rests on an elementary textual confusion between Pascal's own stand and the dramatic dialogue between the extremes of skepticism and dogmatism. But the author underestimates the influence of the aggressive Parisian libertines upon Pascal's attitude toward faith and reason. Although Pascal recognized the greater opportunity for conversion among the indifferent men of the world, he was also keenly aware of the challenge presented by the militant freethinkers. His view of faith is intended both as a call to the indifferent and as a counterassault upon the foes of religion. Any critical evaluation of his position on the proofs of God's existence, for instance, must weigh his preoccupation with both these fronts. When this is done, it would seem that he was more successful in arousing the indifferent soul than in convincing the active doubter.

JAMES COLLINS

Saint Louis University

Precis d'histoire de la philosophie moderne. Tome premier: De la renaissance a Kant. **By Joseph Maréchal, S.J. 2nd ed. Brussels: L'édition Universelle; Paris: Desclée de Brouwer, 1951. Pp. 355. Paper, 220 fr. belges.**

The first edition of Père Maréchal's scholarly *Précis*, generally viewed as one of the best introductions to the history of modern philosophy, has been out of print for some time. This second edition, revised by Jacques Gilbert, S.J., adds two posthumous chapters that further stress the difference in objective and method between the author's *Précis* and the second *cahier* of his *Point de départ de la métaphysique;* in the *Précis* his concern is purely historical. The first of these chapters, entitled "Apogée et declin du cartésianisme," supplements the brief, earlier-written "Autour de Descartes," treating in greater detail of the diffusion of Cartesianism inside and outside of France and of the gradual opposition to Descartes's rationalism, especially on the part of

Giambattista Vico, whose existentialist noetic and philosophy of history, based on "divine Providence," are expounded at some length. The second chapter, entitled "L'invasion des idées anglaises," supplements the author's treatment of English empiricism in the first edition by explaining the infiltration of Newton's philosophy of nature into French philosophical and scientific circles during the first half of the eighteenth century and its final triumph over the rationalistic mathematicism of Descartes, resulting in the empiricist naturalism of d'Alembert and the Encyclopedists. The editor has also supplemented Père Maréchal's more general and introductory bibliographical information with a more detailed and comprehensive bibliography of his own at the end of the volume, signalizing books and articles written between 1933 and 1949; particularly valuable is a section on the method of the history of philosophy.

James I. Conway, S.J.

Bellarmine College
Plattsburg, New York

Moral Principles of Action. **Edited by Ruth Nanda Ashen. New York: Harper & Bros., 1952. Pp. 720. $7.50.**

This is the sixth volume in the "Science of Culture Series." It is planned and edited by Ruth Nanda Ashen who writes the first and final essays, respectively entitled "Thou Shalt Not . . ." and "Thou Art."

Between these two essays appear the contributions of thirty-three illustrious thinkers, representing both Western and Eastern thought in the domains of philosophy, theology, economics, education, psychology, art, psychoanalysis, philology, sociology, anthropology, and government. This long list of specialties is indicative of the objective of the editor—to concentrate on morals in action, or to apply the methodologies of the specific disciplines to moral principles.

The book is divided into three parts. Part I, entitled "General Problem," contains twelve essays, among which are Werner Jaeger's "The Moral Value of the Contemplative Life," Karl Jaspers's "Nature and Ethics," and Jacques Maritain's "Natural Law and Moral Law." Part II, entitled "Specific Problems," contains essays ranging from art and child psychology to Richard McKeon's "International Relations and Morality." In Part III—"Universal Problem"—we find, among other essays, "Religion and Ethics," by M. C. D'Arcy, S.J.; "Hindu Ethics," by Swami Nikhilananda; "Being and Love," by Paul Tillich; and Albert Schweitzer's "He That Loses His Life Shall Find It."

The book is described (on the jacket) as a synthesis by authors representing "an unusually wide range of religious, cultural and intellectual disciplines." It is, assuredly, an aggregate or a congeries of wide range; but it is hardly a synthesis, unless "synthesis" be defined here merely as a collection without any connotation of "combination" or "integration," the essays being merely juxtaposed within the pages of one book.

William S. Kraemer

University of Arkansas

Men and Movements in American Philosophy. **By Joseph L. Blau. New York: Prentice-Hall, 1952. Pp. xi + 403. $4.50.**

This is the best introductory text on American philosophy to appear since Harvey Townsend's *Philosophical Ideas in the United States* (1934). Between 1934 and the present a number of excellent source books have been issued (including Professor Blau's own collection of American philosophic addresses), which enable students to gain first-hand acquaintance with the original writings. But in the textbook field H. W. Schneider's history is somewhat advanced and diffuse, while F. Mayer's book is too superficial, so that the introductory course is best served by either Townsend or Blau. The former writes from an idealistic standpoint and the latter from a naturalistic, but both authors attain a high degree of fairness and accuracy. Blau has the advantage of being able to consult an additional twenty years' harvest of scholarly work in the history of American philosophy and culture.

One bugbear facing historians is how to divide the various periods and schools of American thought. Some of the earlier writers went to the extreme in making numerous rigid divisions, within which the individual philosophers were sometimes violently confined. Now that the source materials are readily available, however, the emphasis has shifted from schools to philosophers, from movements to the men that gave them substance. This change in emphasis is all to the good. It allows the historian of philosophy to avoid artificial categorizing and fix attention upon the actual content of discussion. And—just as in the case of medieval and modern European philosophy—the stress upon individual American philosophers brings out the radical and highly significant differences existing among men who are customarily herded together into a school. The student is introduced to the genuine issues and is not misled into thinking that the history of philosophy is only a catalogue.

Blau deals sensibly with this entire problem. He accepts the usual classification of schools and makes some acute generalizations on the common traits of each group. But he also points out that each such generalization is provisional rather than terminal in value, that it may provide a guide to an intellectual territory but is not the same as this territory. A good example of the sound fruits of this policy is found in his treatment of the colonial philosopher, Cadwallader Colden. Blau follows the conventional listing of Colden among the colonial materialists. Yet, from a close study of published and unpublished sources, he is able to preserve the unique character of Colden's doctrine. It is materialist mainly by way of contrast with the immaterialism of the American Samuel Johnson and Berkeley. Against the latter, Colden defended the presence of an active principle in material bodies. This seemed heretical to Johnson, who could not reconcile it with Berkeley's description of the ideas of sense as being totally inert. Colden upheld the difference between material and spiritual agencies. Hence he does not conform to the general pattern of materialism, especially as it developed in the South later on.

Blau's fifth chapter is entitled "The Biologizing of Philosophy." He

places this chapter immediately after his account of orthodox realism and transcendentalism and just before his description of later idealism, pragmatism, realism, and naturalism. This study of the impact of evolutionary ideas on the American mind is strategically located. It enables the reader to understand the reason for the vast gulf separating us from a Noah Porter or a Ralph Waldo Emerson. Making good use of several recent studies on the American reception of Darwinism, Blau shows how the modern phase of American philosophy is impregnated by a respect for scientific method and a biological orientation of thought. This "biologizing" process affected idealists like Royce and Creighton almost as much as it did the pragmatists and naturalists. The inclusion of a section on Wilbur Urban in the chapter on new and critical realism is unexpected and debatable. Urban did want to go beyond idealism and realism; but his "idealistic realism" is definitely a form of idealism, upon his own admission. It is, however, an idealism that stays closer to Kant than to Hegel or Schelling and hence is just as uneasily grouped with Royce or Bowne as with Perry or Sellars.

Blau concludes with a slightly lyrical study on the naturalistic trinity of Santayana, Cohen, and Dewey. As of now, the *history* of American philosophy can appropriately end with an analysis of naturalism, which was dominant in the nineteen-thirties. Philosophical inquiry has continued to move onward, however, so that the present situation in America witnesses the challenge to naturalism being made by analytic philosophy and phenomenological realism.

JAMES COLLINS

Saint Louis University

BIBLIOGRAPHY OF CURRENT PHILOSOPHICAL WORKS PUBLISHED IN NORTH AMERICA

For the purposes of this bibliography, "philosophy" will be understood in a very broad sense. It will include works in other fields—such as sociology, aesthetics, and politics—that involve philosophical principles and problems.

"Current" books will be understood to include new books, revised editions, and reprints if the previous printing had been out of stock for a notable period of time, or if there is a notable difference in price, format, and the like.

The procedure is as follows:

1. *Books announced for publication will be listed in the issue which next appears after the announcement is received.*
2. *Books actually published will be listed in the subsequent issue, even though they were already listed in accordance with No. 1 above.*
3. *Books received by* THE MODERN SCHOOLMAN *will be listed with full bibliographical information and a descriptive and/or critical note in the subsequent issue, even though they were already listed in accordance with No. 1 and/or No. 2. This will be done even if a full review is to appear later.*

ALBERT, ETHEL M.; DENISE, THEODORE C.; and PETERFREUND, SHELDON P. *Great Traditions in Ethics.* New York: American Book Co., 1953.

AMERICAN BAR ASSOCIATION, THE. *Brief on Communism.* Notre Dame, Ind.: Ave Maria Press. Pp. 64. 25¢

ANSCHULTZ, R. P. *The Philosophy of J. S. Mill.* New York: Oxford Univ. Press, 1953. Pp. 184. $3.00.

[ARISTOTLE.] *Aristotle's Ethics for English Readers.* Ed. by H. Rackham. New York: Barnes & Noble, 1953. Pp. 176. $2.50.

AUROBINDO, SRI. *Essays on the Gita.* New York: E. P. Dutton & Co.; July, 1953.

———. *Foundations of Human Culture.* New York: E. P. Dutton & Co.; July, 1953.

———. *Human Cycle.* New York: E. P. Dutton & Co.; July, 1953.

———. *Ideal of Human Unity.* New York: E. P. Dutton & Co.; July, 1953.

———. *Life Divine.* New York: E. P. Dutton & Co.; July, 1953.

———. *Synthesis of Yoga.* New York: E. P. Dutton & Co.; July, 1953.

AYER, ALFRED JULES. *Language, Truth and Logic.* New York: Dover Pubns., 1953. Pp. 160. $2.50; paper, $1.25.

This is a reprint of the 1946 edition, with the famous Introduction modifying the notion of "verifiability." Though contemporary analysts no longer accept the position presented here, the book remains a classic of the movement originally called logical positivism and is representative of what is almost a "pure position" of language analysis.

The edition is excellently printed.

BAHM, ARCHIE J. *Philosophy: An Introduction.* New York: Wiley & Sons, 1953. Pp. xiv + 441. $4.50.

This introduction to philosophy centers around major problems

and representative solutions. Part I deals with knowledge; Part II with reality, and Part III with values. Parts I and II present the solutions of various modern philosophers; Part III proceeds by dividing the subject into axiology, aesthetics, and so on. The author points out that the book does not take up problems in logic and language, and omits Oriental philosophers from consideration. More serious is the omission of metaphysical realism from the section on knowledge and of anything resembling Aristotelianism from the section on reality.

BAKUNIN, MIKHAIL ALEKSANDROVICH. *The Political Philosophy of Bakunin: Scientific Anarchism.* Comp. and ed. by G. P. Maximoff. Preface by Bert F. Hoselitz; introd. by Rudolf Rocker. Glencoe, Ill.: Free Press, 1953. Pp. 434. $6.00.

BALLOU, RICHARD BOYD. *The Individual and the State: The Modern Challenge to Education.* Boston: Beacon Press. $4.50.

BARNETT, ROBERT C. *The Greatest Common Divisor.* Boston: Christopher Pub. House, 1953. Pp. 127. $2.00.

This book consists of a series of twenty-two imaginary interviews with people in various walks of life, each one of whom is supposed to enuntiate his ideal. The ideals expressed are either very short-term (as, for example, that of the banker) or are vague and confused. The author's conclusion, offered as a gem of wisdom, is that everybody is inconsistent. The enthusiasm of the prologue and the literary style are no recompense for the thin fare offered.

BARRETT, EDWARD F. (ed.). *University of Notre Dame Natural Law Institute Proceedings.* Vol. 5. Foreword by Rev. John J. Cavanaugh. Notre Dame: Univ. of Notre Dame Press, 1953. Pp. 179. $2.00.

BECK, L. J. *Method of Descartes.* New York: Oxford Univ. Press, 1953. Pp. 320. $8.50.

BENTLEY, JOHN E. *Philosophy.* Paterson: Littlefield, Adams & Co.; Aug., 1953. $1.50.

BERDYAEV, NICOLAS. *The Realm of Spirit and the Realm of Caesar.* Tr. from the Russian by Donald A. Lowrie. New York: Harper & Bros., 1953. Pp. 182. $2.50.

BERKELEY, GEORGE. *Philosophical Writings.* Ed. with an introd. by T. E. Jessop. Austin: Univ. of Texas Press, 1953. Pp. xxv + 278. $2.50.

This volume, the third of the "Nelson Philosophical Texts," contains selections from the *Essay Towards a New Theory of Vision,* the *Treatise concerning the Principles of Human Knowledge, Three Dialogues between Hylas and Philonous, Concerning Motion* (*De Motu*), the second dialogue from *Alciphron,* and *Siris.* The *De Motu* has been translated especially for this edition by the editor.

The "Nelson Philosophical Texts" began to be published in 1949, under the general editorship of Raymond Klibansky, with the assistance of R. D. Maclennan. Its purpose is to put out, in a convenient (5″ by 7″) size, selections from important philosophers suitable for use in university courses. The best editions are used for sources, but the text is presented without critical apparatus or other refinements of scholarship which would be unnecessary for the purpose. The books are beautifully printed, well bound, and offered at a price which students and scholars can afford to pay.

The introduction is mainly concerned with Berkeley's theory of knowledge and gives a good account of the subtle position arrived at by him. There is also a chronological table of his life and writings, and a bibliographical note.

BERNARD, CLAUDE. *Experimental Medicine.* New York: Henry Schuman, 1953. Pp. 226. $3.00.

BIGONGIARI, DINO. *The Political Ideas of St. Thomas Aquinas.* New York: Hafner Pub. Co., 1953. Pp. xl + 256. $2.50; paper, $1.25.

BITTLE, CELESTINE N., O.F.M.Cap. *God and His Creatures. Theodicy.* Milwaukee: Bruce Pub. Co., 1953. Pp. ix + 420. $4.00.

This volume completes the series of philosophy textbooks by this well-known Catholic author. The general structure and approach of the book are similar to those of previous volumes. Each chapter concludes with a summary, which sometimes includes definitions and proofs.

Two points might be mentioned. In the Second Way, the author does not distinguish between a per se ordered series of causes and a per accidens ordered series, and argues that an infinite number is a contradiction. (Pp. 117-27; cf. pp. 312-14.) In discussing God's knowledge the author goes into a long exposition of Molinism and Bannesianism, and states that he does not intend to solve the problem (though by calling the Bannesian solution the "Thomist" one he indicates his preference). One wonders what this entire discussion is doing in a book which in all other points is, and professes to be, very elementary.

BOUSCAREN, ANTHONY TRAWICK. *Imperial Communism.* Washington: Public Affairs Press, 1953. Pp. 263. $3.75.

BRADY, DOMINIC. *An Analytical Study of Counseling Theory and Practice with Recommendations for the Philosophy of Counseling.* Washington: Catholic Univ. of America Press, 1952. Pp. 138.

BRAITHWAITE, RICHARD BEVAN. *Scientific Explanation: A Study of the Function of Theory, Probability and Law in Science.* New York: Cambridge Univ. Press; May, 1953. $9.00.

BRENNAN, JOSEPH GERARD. *The Meaning of Philosophy.* New York: Harper & Bros., 1953. Pp. x + 394. $4.00.

This text for the introduction to philosophy is a survey of positions and thinkers. It is divided into four parts: logic and language, problems of knowledge, metaphysics or speculative philosophy, and problems of value. Considerable stress is put on modern writers, though the classical thinkers are not ignored. The fact that almost half the book is devoted to logic and epistemology reflects the importance that these studies have in the contemporary scene, but may be misleading to the student's view of the history of philosophy. Again, the putting of all speculative philosophy under the caption of "metaphysics" ignores the distinction between metaphysics and the philosophy of nature, and interferes really with the understanding of both fields. However, the book can very profitably be used as a supplementary text in relation to contemporary thought and will sometimes be helpful to the teacher who is seeking simple ways of introducing a student to the difficult concepts of philosophy.

BRETT, GEORGE SIDNEY. *Brett's History of Psychology.* New York: Macmillan Co., 1953. Pp. 742. $7.50.

BRITTON, KARL. *John Stuart Mill.* New York: Penguin Books; Aug., 1953. 50¢

BROAD, CHARLIE DUNBAR. *Religion, Philosophy and Psychical Research.* New York: Harcourt, Brace and Co., 1953. Pp. 315. $4.50.

BROGLIE, PRINCE LOUIS DE. *The Revolution in Physics.* Tr. from the French by Ralph W. Niemeyer. New York: Noonday Press. Pp. 310. $4.50.

Bronowski, Jacob. *The Common Sense of Science.* Cambridge: Harvard Univ. Press, 1953. Pp. 154. $2.00.

Brown, Ira V. *Lyman Abbott, Christian Evolutionist.* Cambridge: Harvard Univ. Press; Aug., 1953. $5.00.

Brunton, Paul. *The Spiritual Crisis of Man.* New York: E. P. Dutton & Co., 1953. Pp. 318. $4.00.

Bryson, Lyman, and Others (eds.). *Freedom and Authority in Our Time.* "Twelfth Symposium of the Conference on Science, Philosophy and Religion." New York: Harper & Bros., 1953. Pp. 783. $6.00.

Buber, Martin. *Good and Evil. Two Interpretations.* New York: Chas. Scribner's Sons; Apr., 1953. $2.75.

Buchanan, Scott. *Essay in Politics.* New York: Philosophical Lib., 1953. Pp. xiii + 236. $3.75.

These essays are a series of reflections on the current crisis within the United States and in the world. The author makes two points of major importance. The first is that we need a great deal of reflection to understand, and a great deal of effort to make effective, the "consent of the governed." The second is the paramount role of the corporation as a social institution; and the author points out that we must not think merely of the corporation as an incorporated business concern, but also of all the types of corporations that have grown up and at times are scarcely recognized for what they are.

Cairns, David Smith. *The Image of God in Man.* New York: Philosophical Lib., 1953. Pp. 255. $4.50.

Caponigri, A. Robert. *Time and Idea. The Theory of History in Giambattista Vico.* Chicago: Henry Regnery Co., 1953. Pp. viii + 226. $3.00.

The recent interest in Vico, the author maintains, is not merely historical; his doctrines have a relevance to contemporary problems. Vico is said to have understood the temper of modern science and to have realized that the distinctively human was fading from that area of human pursuit. Man-in-history was to provide the counterpoise to the one-sided development of science. The *New Science* embodies a fragment of this conception, and it is this work which the author mainly studies.

The study is well documented and well written.

Carrel, Alexis. *Reflections on Life.* Tr. by Antonia White. New York: Hawthorn Books; Sept., 1953. $3.00.

Cassirer, Ernst. *An Essay on Man.* Garden City, N. Y.: Doubleday & Co., 1953. 75¢

———. *Language and Myth.* Tr. with a preface by Susanne K. Langer. New York: Dover Pubns., 1953. Pp. x + 103. $2.25; paper, $1.25.

This translation, first published in 1946, is an excellent one. The work itself was a powerful blow to the formalistic rationalism and logicalism inherited from the eighteenth century. By his insistence on prelogical conception and on poetry and metaphor, Cassirer brought out the importance of psychic functions other than reasoning. His analysis of the interplay of thought and language gave a strong impetus to many modern studies. Though his evaluation of myth was in many ways imperfect, his contribution remains important.

Language and Myth was reviewed in The Modern Schoolman in the issue for May, 1947 (XXIV, 241-46).

———. *Philosophy of Symbolic Forms.* New Haven: Yale Univ. Press; Sept., 1953. $5.00.

———. *Substance and Function* and *Einstein's Theory of Relativity.* Tr. by William Curtis Swabey and Marie Collins Swabey. New York: Dover Pubns., 1953. Pp. xii + 465. $3.95; paper, $1.95.

This is a reprint of the authorized English translation published in 1923. These two works have long been recognized as being important studies in the philosophy of science.

CAVANAGH, JOHN R., and MCGOLDRICK, JAMES B., S.J. *Fundamental Psychiatry.* Milwaukee: Bruce Pub. Co., 1953. Pp. x + 582. $5.50.

In psychiatry (as in most fields of psychology, too), an author's philosophy affects his theoretical explanations and, in many cases, his practical procedures. When this influence is neglected, and even more when it is denied, it operates by way of prejudice. And when the philosophy is faulty, inadequate, or erroneous, the situation is considerably worse.

This is the first textbook of psychiatry which is presented from a Thomistic and Catholic background. Because the authors have tried to avoid technical jargon wherever possible, the book will also be valuable reading for a nonprofessional person.

The book takes up the ordinary points to be expected in such a text and handles well the philosophical points involved. It is perhaps unfortunate that the authors say that their viewpoint is dualistic, since to many this has the implications of Cartesianism.

CHAFEE, ZECHARIAH, JR. *How Human Rights Got into the Constitution.* Boston: Boston Univ. Press, 1953. Pp. 90. $2.50.

CHAMBERS, RAYMOND WILSON. *Man's Unconquerable Mind.* Philadelphia: Albert Saifer, 1953. Pp. 414. $5.00.

CHURCH, RALPH WITHINGTON. *An Analysis of Resemblance.* New York: Macmillan Co., 1953. Pp. 136. $3.50.

Code of International Ethics. Compiled by the International Union of Social Studies. Tr. and ed. with a commentary by John Eppstein. Westminster: Newman Press. Pp. 270. $4.00.

COLE, GEORGE DOUGLAS HOWARD. *Socialist Thought.* New York: St. Martin's Press, 1953. Pp. 356. $5.00.

CONANT, JAMES BRYANT. *Pasteur's and Tyndall's Study of Spontaneous Generation.* Cambridge: Harvard Univ. Press; Sept., 1953. $1.50.

COPLESTON, FREDERICK. *History of Philosophy.* Westminster: Newman Press; July, 1953. $4.75.

COPI, IRVING M. *Introduction to Logic.* New York: Macmillan Co., 1953. Pp. 488. $4.00.

CORNFORTH, MAURICE CAMPBELL. *Materialism and the Dialectical Method.* New York: International Publs., 1953. Pp. 124. $1.75.

CRANSTON, MAURICE WILLIAM. *Freedom.* New York: Longmans, Green & Co., 1953. Pp. 185. $3.00.

CROCE, BENEDETTO. *Aesthetic as Science of Expression and General Linguistic.* Tr. from the Italian by Douglas Ainslie. Rev. ed. first published in 1922. New York: Noonday Press, 1953. Pp. 533. $6.50.

CROCKER, LESTER G. *Two Diderot Studies, Ethics and Esthetics.* Baltimore: Johns Hopkins Press, 1952. Pp. 135. Paper, $2.50.

CROMBIE, A. C. *Robert Grosseteste and the Origins of Experimental Science, 1100-1700.* New York: Oxford Univ. Press, 1953. Pp. ix + 369. $7.00.

This detailed study of Grosseteste and the history of science seeks to find the origins of modern scientific method and theoretical explanation in an organic continuity of thought that had its first major Latin expression in Grosseteste. In sharp contrast to other historians

of science, the author shows that we must go much beyond the famed seventeenth century; and he marshalls an impressive quantity of sources to prove his point. There are a thirty-three page bibliography in small print and an index covering sixteen pages. Every scholarly library most certainly needs a copy of this work.

DAHL, ROBERT ALAN, and LINDBLOM, CHARLES EDWARD. *Politics, Economics and Welfare.* New York: Harper & Bros., 1953. Pp. 583. $5.00.

DATTA, DHIRENDRA MOHAN. *The Philosophy of Mahatma Gandhi.* Madison: Univ. of Wisconsin Press, 1953. Pp. 192. $2.50.

DAVIDSON, ROBERT FRANKLIN. *Philosophies Men Live By.* New York: Dryden Press, 1953. Pp. 486. $4.25.

DEFERRARI, ROY J. (ed.). *Theology, Philosophy, and History as Integrating Disciplines in the Catholic College of Liberal Arts.* Washington, Catholic Univ. of America Press. Pp. 341. $3.25.

DE SCHWEINITZ, KARL, JR., and OTHERS. *Man and Modern Society.* New York: Henry Holt & Co., 1953. Pp. 861. $5.25.

DEUTSCH, KARL W. *Nationalism and Social Communication.* New York, John Wiley & Sons and The Technology Press of the Massachusetts Institute of Technology. Pp. 266. $5.00.

DIDEROT, DENIS. *Selected Philosophical Writings.* Ed. by J. Lough. New York: Cambridge Univ. Press, 1953. Pp. 229. $3.00.

DINGLE, HERBERT. *The Scientific Adventure.* New York: Philosophical Lib., 1953. Pp. 381. $6.00.

DOUIE, DECIMA LANGWORTHY. *Archbishop Pecham.* New York: Oxford Univ. Press, 1953. Pp. 374. $8.50.

DUNCAN, HUGH DALZIEL. *Language and Literature in Society.* Chicago: Univ. of Chicago Press, 1953. Pp. 277. $5.00.

DUNHAM, BARROWS. *Giant in Chains.* Boston: Little, Brown & Co., 1953. Pp. 278. $3.75.

EASTON, DAVID. *The Political System.* New York: Alfred A. Knopf, 1953. Pp. 343. $4.00.

EBERDT, SISTER MARY LOIS, C.H.M., and SCHNEPP, BROTHER GERALD, S.M. *Industrialism and the Popes.* New York: P. J. Kenedy & Sons, 1953. Pp. xxii + 245. $3.50.

Thomistic teachers of social ethics, sociology, and economics will find this collection of texts with their accompanying explanations a most valuable adjunct in the presentation of the Industry Council Plan. There are a special index to documents cited, a bibliography of encyclicals and other papal documents, and a long bibliography on the Industry Council Plan and related topics (pp. 203-28), as well as a general index of topics and names.

EDMAN, IRWIN (ed.). *The Philosophy of Santayana.* New ed. New York: Chas. Scribner's Sons; Aug., 1953. Pp. 964. $6.50.

Ethics for Modern Business Practice. Ed. by J. Whitney Bunting. New York: Prentice-Hall, 1953. Pp. x + 269. $3.85, text ed.

The first part of this book, called "The Theory of Business Ethics," was written by the editor. The second part takes up specific areas, those of the executive, banking, advertising, sales practice, retailing, labor organization, personnel administration, and insurance. The third part, also written by the editor, treats of business as a profession, the place of an ethics course in the college program, and trends in moral practices. The particular chapters of the second part have been written by important men in the fields.

While this book would be valuable for supplementary reading for students preparing for business careers, it does not give the student

a foundation of moral principles on which to build these particular obligations. As it stands, it seems to be merely a report of what current practice is.

Ethics of Capitalism, The. Washington, D. C.: Chamber of Commerce of the U. S., 1953. Pp. 23. Paper, 50¢

FAGOTHEY, AUSTIN, S.J. *Right and Reason. Ethics in Theory and Practice.* Saint Louis: C. V. Mosby Co., 1953. Pp. 583. $5.75.

This is a textbook in both general and special ethics, written in the Thomistic tradition. As far as distinctive positions go, the author holds that the norm of morality is human nature taken completely, that the natural law is derived from the eternal law, that rights are derived from man's obligation to reach his last end; in the solving of the problem of doubtful conscience, he uses probablism; he mentions the dispute about penal law, but does not take a stand himself.

There are thirty-four chapters in the book. Each chapter begins with the exposition of a problem, reaches a solution, and ends with a summary and a list of further readings. There is also a general bibliography at the end of the book.

Though this is an excellent text in many ways, at times the problem is not placed effectively and at times exposition seems to take the place of argument. The treatment of the virtues does not clearly distinguish between automatic and habitual action. But in spite of these flaws, the book can be highly recommended.

FECHER, CHARLES. *Philosophy of Jacques Maritain.* Westminster: Newman Press; Sept., 1953. $4.75.

FEIGL, HERBERT, and BRODBECK, MAY. *Readings in the Philosophy of Science.* New York: Appleton-Century-Crofts; July, 1953. $6.00.

FESTUGIERE, A. J. *Personal Religion among the Greeks.* Berkeley: Univ. of California Press; Sept., 1953.

FORSYTH, THOMAS MILLER. *God and the World.* New York: Macmillan Co., 1953. Pp. 160. $2.50.

FRONDIZI, RISIERI. *The Nature of the Self.* New Haven: Yale Univ. Press. Pp. 221. $4.00.

FUNG, YU-LAN. *History of Chinese Philosophy.* Vol. 2. Tr. by Derk Bodde. Princeton: Princeton Univ. Press; June, 1953. $5.00.

FURFEY, PAUL HANLY. *The Scope and Method of Sociology: A Metasociological Treatise.* New York: Harper & Bros., 1953. Pp. 568. $5.00.

GARNETT, A. CAMPBELL. *The Moral Nature of Man.* New York: Ronald Press Co., 1953. Pp. 277. $3.75.

GEARTY, PATRICK W. *The Economic Thought of Monsignor John A. Ryan.* Washington: Catholic Univ. of America Press. Pp. 349. $4.00.

GERHART, EUGENE C. *American Liberty and "Natural Law."* Boston: Beacon Press. $3.00.

GILBERT, KATHARINE, and KUHN, HELMUT. *A History of Esthetics.* Bloomington: Indiana Univ. Press, 1953. Pp. 634. $7.50.

GILBY, THOMAS. *Between Community and Society.* New York: Longmans, Green & Co., 1953. Pp. 358. $5.25.

GILES OF ROME. *Theorems on Existence and Essence.* Tr. from the Latin by Michael V. Murray, S.J. Milwaukee: Marquette Univ. Press, 1953. Pp. 126. $2.50.

GRACE, FRANK. *The Concept of Property in Modern Christian Thought.* Urbana: Univ. of Illinois Press. Pp. 182. $4.50; paper, $3.50.

GREENE, THEODORE M. *Liberal Education Reconsidered.* Cambridge: Harvard Univ. Press; March, 1953. Pp. 64. $1.50.

HARRIS, ABRAM L. *Veblen as Social Philosopher—A Reappraisal.* (Part II of the April, 1953, number of *Ethics*) Chicago: Univ. of Chicago Press, 1953. $1.00.

HARTMANN, NICOLAI. *The New Ways of Ontology.* Tr. by Reinhard C. Kuhn. Chicago: Henry Regnery Co., 1953. Pp. 145. $4.00.

This is a translation of *Neue Wege der Ontologie* first published in 1949. The German philosopher here proposes a new metaphysics which is to take into account modern science as well as the problems of the modern world. Also taken into serious consideration are the philosophical discussions proper to modern philosophy since Descartes.

HARTSHORNE, CHARLES. *Reality as Social Process.* Foreword by William Ernest Hocking. Glencoe, Ill.: Free Press, 1953. Pp. 223. $4.00. (Published in conjunction with the Beacon Press in Boston.)

HARTSHORNE, CHARLES, and REESE, WILLIAM L. *Philosophers Speak of God.* Chicago: Univ. of Chicago Press, 1953. Pp. xiv + 535. $7.50.

This book is largely a set of readings, intended to cover most of the positions which philosophers ancient and modern have taken concerning God and His relation to the world. Fifty-five sources have been drawn on, and in most cases the selections are long enough to give a fair idea of the doctrine. The selections are preceded by an introduction, in which the editors try to give the background necessary for the understanding of the texts; they are followed by a critical commentary, which is written from the point of view of "panentheism" or "surrelativism."

HASSETT, JOSEPH D., S.J.; MITCHELL, ROBERT A., S.J.; and MONAN, J. DONALD, S.J. *The Philosophy of Human Knowing.* Westminster: Newman Press, 1953. Pp. viii + 173. $3.00.

This textbook in epistemology (criteriology) is aimed at college undergraduates. It is Thomistic in orientation and makes use of some of the points established by M. Etienne Gilson. It is written in a sprightly manner and is nicely printed.

Some teachers at least will find that the book does not provide enough material or engage its subject at a sufficiently deep level.

HEALD, MARK M. *A Free Society: An Evaluation of Contemporary Democracy.* New York: Philosophical Lib., 1953. Pp. xii + 546. $4.75.

The author tells us that this book is not meant to be a contribution to political philosophy or political theory. It is rather aimed to help "the average citizen" to clarify his thought in the face of contemporary uncertainties and confusions. Nevertheless, the author does propose philosophical considerations concerning the basic function of the state, the nature of law, and the importance of ethical and religious motives and concepts for the existence of any good political society and especially for a democracy. In these points, the author's position may be qualified as the traditionally Christian one, but with the influence of John Locke noticeable. The chapter on the relationship between Christianity and democracy, though it contains some excellent insights, is adversely affected by the author's very limited understanding of medieval philosophy (and by his watered-down Christianity—he does not hold the divinity of Christ).

HEILBRONER, ROBERT L. *The Worldly Philosophers.* New York: Simon & Schuster. Pp. 342. $5.00.

HEINEMANN, F. H. *Existentialism and the Modern Predicament.* New York: Harper & Bros.; Aug., 1953. $3.50.

HENDEL, CHARLES W. (ed.). *David Hume's Political Essays.* New York: Liberal Arts Press; May, 1953. 75¢

HERSKOVITS, MELVILLE J. *Franz Boas: A Twentieth Century Library Volume.* New York: Chas. Scribner's Sons; Sept., 1953. Pp. 134. $2.50.

HOBBS, ALBERT HOYT. *Social Problems and Scientism.* Harrisburg: Stackpole Co., 1953. Pp. 429. $5.00.

HOCH, PAUL H., and ZUBIN, JOSEPH. *Current Problems in Psychiatric Diagnosis.* New York: Grune & Stratton, 1953. Pp. 291. $5.50.

HOENEN, PETER, S.J. *Reality and Judgment according to St. Thomas.* Tr. by Henry F. Tiblier, S.J. Appendix by Charles Boyer, S.J. Chicago: Henry Regnery Co., 1952. Pp. xv + 344. $6.00.

When Father Hoenen's *La théorie du jugement d'après St. Thomas d'Aquin* appeared in 1946, it was immediately recognized to be an important study in the Thomistic theory of science, and, more generally, in the theory of knowledge. The translation is clear and idiomatic.

HOERNLÉ, R. F. A. *Studies in Philosophy.* Ed., with a memoir, by Daniel S. Robinson. Cambridge: Harvard Univ. Press, 1953. Pp. xvii + 333. $5.00.

This is a group of essays, some previously unpublished (Part I of the book), others previously published in various journals. The general theme is characterized by the editor as concerned with epistemology and metaphysical logic. Hoernlé was a thinker in the Bradley-Bosanquet tradition, as he himself stated, though he was also influenced by other thinkers to a lesser degree. In general, the book may be considered as a carefully reasoned exposition of basic points in a philosophy of absolute idealism. Because of the relatively self-contained character of the essays and papers, the book will prove a convenient source for short readings to illustrate idealism and modern philosophy. Hence, the book deserves to be present in all libraries, so that students can get a first-hand knowledge of a representative thinker of the idealist school.

HOLTON, GERALD. *Introduction to Concepts and Theories in Physical Science.* Cambridge: Addison-Wesley Press, 1953. Pp. 650. $6.50.

HOOK, SYDNEY. *Heresy, Yes, Conspiracy, No.* New York: John Day, 1953. Pp. 283. $3.75.

HORKAN, VINCENT J. *Educational Theories and Principles of Maffeo Vegio.* Washington: Catholic Univ. of America Press. Pp. 237. Paper, $2.50.

How to Know God. The Yoga Aphorisms of Patanjali. Tr. with a commentary by Swami Prabhavananda and Christopher Isherwood. New York: Harper & Bros., 1953. Pp. 224. $2.50.

The writings of Patanjali are said by the commentators to be summary statements of philosophy. But this book can be called "philosophy" only in the wide sense in which an attitude toward life and things in general is called philosophy. In a more accurate use of terms, this book is a summary of, and commentary on, the dogmatic pronouncements and ascetical teachings of an Indian sage who lived some 1500 years ago. The commentary is helpful in giving simple explanations of many esoteric concepts of Hinduism.

HUME, DAVID. *Theory of Knowledge.* Ed. with an introd. by D. C. Yalden-Thomson. Austin: Univ. of Texas Press, 1953. Pp. xxvii + 265. $2.00.

This volume contains the entire text of *An Enquiry concerning Human Understanding;* about 100 pages of selected passages from the *Treatise of Human Nature,* Book I; and Hume's *Abstract* of the *Treatise.* It is the first volume of the "Nelson Philosophical Texts" (see Berkeley, above).

The introduction gives a brief account of Hume's life and a short presentation of his main philosophical positions. The editor also points out the influence of Hume upon his contemporaries and later philosophers.

There is a bibliography of Hume's writings and a short list of the most important books about Hume.

———. *Theory of Politics.* Ed. with an introd. by Frederick Watkins. Austin: Univ. of Texas Press, 1953. Pp. xxx + 246. $2.00.

This volume contains Book III, Parts I and II of *A Treatise of Human Nature,* and thirteen of the *Essays, Moral, Political and Literary.* It is the second volume of the "Nelson Philosophical Texts."

The editor's introduction is concerned mainly with two points, the theory of natural law and the theory of government. The editor shows that, in spite of his empiricism, Hume can well be called a rationalist; he also points out Hume's conservative and aristocratic tendencies.

There is a brief bibliographical note. An appendix contains some variant readings which have been recently discovered.

HUTCHINS, ROBERT M. *Conflict in Education.* New York: Harper & Bros.; Sept., 1953. $2.50.

JASPERS, KARL. *Origin and Goal of History.* New Haven: Yale Univ. Press; July, 1953. $4.00.

JEPSEN, LAURA. *Ethical Aspects of Tragedy.* Gainesville: Univ. of Florida Press, 1953. Pp. 139. $3.75.

JONES, HOWARD MUMFORD. *The Pursuit of Happiness.* Cambridge: Harvard Univ. Press; Apr., 1953. Pp. 164. $3.50.

JONES, WILLIAM THOMAS. *A History of Western Philosophy.* New York: Harcourt, Brace & Co., 1952. Pp. 1060. Text edition in 1 vol., $6.75; in 2 vols., $4.25 each.

JUNG, C. G. *Psychology and Alchemy.* New York: Pantheon Books; June, 1953. $5.00.

KAHN, SHOLOM J. *Science and Aesthetic Judgment.* New York: Columbia Univ. Press, 1953. Pp. xii + 283. $4.00.

KANE, WILLIAM H., O.P.; CORCORAN, JOHN D., O.P.; ASHLEY, BENEDICT M., O.P.; and NOGAR, RAYMOND J., O.P. *Science in Synthesis. A Dialectical Approach to the Integration of the Physical and Natural Sciences.* River Forest: Dominican College of St. Thomas Aquinas, 1953. Pp. 289.

This book is a summarized report of an institute held during the summer of 1952; participants were the authors named above, with several professors and graduate students. The discussions concern physics, chemistry, biology, and psychology; and there is a final summary, outlining what the authors think scientists ought to be doing.

KATTSOFF, LOUIS OSGOOD. *Elements of Philosophy.* New York: Ronald Press Co., 1953. Pp. 455. $4.00.

KESSLER, JOHN J. *General Semantics and Greek Skepticism.* St. Louis: author, 1953. Pp. 24. Paper.

This pamphlet attempts to show that general semantics is doing, in a more hopeful and much better way, what the Greek skeptics were trying to do. The author holds that the skeptics were essentially critical or reflective thinkers; he says that they did not have a negative attitude (which he imputes to the New Academy).

KIMPEL, BEN. *Faith and Moral Authority.* New York: Philosophical Lib., 1953. Pp. 186. $2.75.

KIRK, RUSSELL. *Conservative Mind: From Burke to Santayana.* Chicago: Henry Regnery Co.; May, 1953. Pp. 458. $6.50.

KLUBERTANZ, GEORGE P., S.J. *The Philosophy of Human Nature.* New York: Appleton-Century-Crofts, Inc., 1953. Pp. xiii + 444. $3.50.

After two experimental versions of this textbook in the Thomistic philosophy of man (rational psychology) had been tested in classroom use, it has appeared as an excellently printed and very moderately priced book. This edition embodies a large number of minor revisions and improvements suggested by classroom experience and by reviewers of the second experimental edition. It has been previously reviewed in THE MODERN SCHOOLMAN (XXIX [1952], 315-18).

The book is clearly organized around twelve major topics, and the positive presentation concludes with a systematic summary. Each chapter sets the problem that it deals with, investigates the evidence, and ends with a summary of definitions and proofs. To each chapter there is added a list of recommended readings. A series of appendices take up differing philosophies of man and present important modern questions which are tangential to the content of the course.

KOCHER, PAUL HAROLD. *Science and Religion in Elizabethan England.* San Marino, Huntington Lib. Pp. 352. $6.00.

KRAFT, VICTOR. *The Vienna Circle. The Origins of Neo-Positivism.* Tr. by Arthur Pap. New York: Philosophical Lib., 1953. Pp. xii + 209. $3.75.

The author of this book was himself a prominent member of the movement which he is describing. The first part of the book is a very brief history of the group. The second part presents the doctrines of the Circle in the form they had when the group was broken up. This part is subdivided into two parts, logic and language, and empiricism. Though a knowledge of the doctrines of the Vienna Circle as presented by this book is by no means a sufficient account of the present doctrines of philosophical analysis, it is quite helpful for an understanding of later developments.

KUHN, ARTHUR KLINE. *Pathways in International Law.* New York, Macmillan Co. Pp. 249. $4.00.

LANGER, SUSANNE KATHERINA KNAUTH. *Feeling and Form.* New York: Chas. Scribner's Sons, 1953. Pp. 447. $7.00.

LANGMACK, HELGER C. *God and the Universe.* New York: Philosophical Lib.; Aug., 1953. $4.75.

LEAN, MARTIN. *Sense-Perception and Matter.* New York: Humanities Press, 1953. Pp. 226. $4.50.

LECHNER, ROBERT, C.PP.S. *The Aesthetic Experience.* Chicago: Henry Regnery Co., 1953. Pp. viii + 144. Paper, $3.00.

This doctoral dissertation, offered to the University of Fribourg, presents a theory of aesthetic experience. The author considers that Maurice De Wulf and Jacques Maritain have been the main proponents of theories of art and aesthetic experience among Thomists, and he considers both to be deficient. De Wulf's theory is criticized as dealing with the abstract consideration of beauty, not with the experience of a beautiful thing; Maritain's as being more a metaphysical analysis than a properly aesthetic one. The author proposes that the aesthetic experience is a simultaneous co-operation of sense and intellect. He thinks that only in such unified operation can the aesthetic experience take place. Unfortunately, he does not elaborate this point. The consideration is important, not only for philosophical aesthetics but for the philosophy of man.

The study is well documented and carefully written. There is a bibliography; there is an index only of proper names.

LEIBNIZ, GOTTFRIED WILHELM. *Selections.* Ed. by Philip P. Wiener. "The Modern Student's Library Philosophy Series." New York, Chas. Scribner's Sons. $1.75.

LEROY, GAYLORD C. *Perplexed Prophets.* Philadelphia: Univ. of Pennsylvania Press, 1953. Pp. 211. $4.75.

LEVINSON, RONALD B. *In Defense of Plato.* Cambridge: Harvard Univ. Press; Sept., 1953. $7.50.

Logic and Language. Second Series. Ed. by A. G. N. Flew. New York: Philosophical Lib., 1953. Pp. 242. $4.75.

This second volume contains more important and representative articles. Though several of them have never been printed before, the editor tells us that they are connected with published work, or work which is well-known in England. Some knowledge of the scope and value of this collection can be gathered from a list of the contents: "Introduction," by A. G. N. Flew; "Language Strata," by F. Waismann; "Will the Future be Like the Past?", by F. L. Will; "Universals," by D. F. Pears; "Categories," by Gilbert Ryle; "Is Existence a Predicate?", by G. E. Moore; "'Every Event Has a Cause,'" by G. J. Warnock; "Incompatibilities of Colours," by D. F. Pears; "Other Minds," by J. L. Austin; "On Grading," by J. O. Urmson; "Historical Explanation," by A. M. MacIver; "Mathematics and the World," by Douglas Gasking; and "Theory Construction," by J. J. C. Smart.

LONG, MARCUS. *The Spirit of Philosophy.* New York: W. W. Norton & Co., 1953.

LUZANNE, CELINA. *Heritage of Buddha.* New York: Philosophical Lib., 1953. Pp. 290. $3.75.

This is an enthusiastically written account of the legendary life of Guatama, with a noticeable effort at a literary style. The language is heavily flavored with Indian words—almost a trademark of Western admirers of Indian thought. Buddhistic doctrine is inculcated here and there.

LYNAM, GERALD J. *The Good Political Ruler According to St. Thomas Aquinas.* Washington: Catholic Univ. of America Press, 1953. Pp. vii + 42. Paper.

This is a digest of the author's dissertation. It presents the Thomistic doctrine on the virtues of a ruler, padded out with some literary and historical exemplifications.

MANNHEIM, KARL. *Essays on Sociology and Psychology.* New York: Oxford Univ. Press; Sept., 1953.

MARITAIN, JACQUES. *Creative Intuition in Art and Poetry.* "The A. W. Mellon Lectures in the Fine Arts." Bollingen Series, XXXV. 1. New York: Pantheon Books, 1953. Pp. xxxii + 423. $6.50.

MARTIN, HARRIET S. *A Selected Bibliography on the Classification of Law.* Columbus: Ohio State Univ., 1952. Pp. 9. 25¢

MASON, CORA. *Socrates: The Man Who Dared to Ask.* Boston: Beacon Press. $2.75.

MATES, BENSON. *Stoic Logic.* "University of California Publications in Philosophy," Vol. XXVI. Berkeley: Univ. of California Press, 1953. Pp. 148. $2.25.

MATTUCK, ISRAEL ISIDOR. *Jewish Ethics.* New York: Longmans, Green & Co., 1953. Pp. 158. $2.40; text ed., $1.80.

MCCANDLESS, RUTH STROUT, and SENZAKI, NYOGEN. *Buddhism and Zen.* New York: Philosophical Lib.; June, 1953. $3.75.

McCloy, John J. *The Challenge to American Foreign Policy.* Cambridge: Harvard Univ. Press; July, 1953. $2.00.

McFadden, Charles J. *Medical Ethics.* Philadelphia: F. A. Davis, 1953. Pp. 490. $3.75.

McGreal, Ian. *The Art of Making Choices.* Dallas: Southern Methodist Univ. Press, 1953. Pp. 184. $3.75.

Mead, Hunter. *Types and Problems of Philosophy.* Rev. ed. New York: Henry Holt & Co.; March, 1953. Pp. 480. $4.25.

Meland, Bernard E. *Higher Education and the Human Spirit.* Chicago: Univ. of Chicago Press; June, 1953. $4.50.

Mitchell, Edwin T. *A System of Ethics.* New York: Chas. Scribner's Sons, 1953. Pp. 600. $4.00.

Monnerot, Jules. *Sociology and Psychology of Communism.* Tr. from the French by Jane Degras and Richard Rees. Boston: Beacon Press, 1953. Pp. 339. $6.00.

Moody, J. N. (ed.). *Church and Society—Catholic Social and Political Thought, 1789-1950.* New York: Arts, Inc., 1953. $10.00.

Morin, F. Alfred. *The Serpent and the Satellite.* New York: Philosophical Lib., 1953. Pp. 465. $4.75.

This is a semipopular presentation of a cosmogonical hypothesis (that the moon was formerly the core of the earth, and emerged from it after the human race was in existence). The author refers to geological details, but rests his case on primitive legends, in which group he places the book of Genesis. He attempts to show that the idea of God originated in such a manifestation.

There is no scholarly presentation and evaluation of sources; the reasoning process of the author is unimpressive.

Mowrer, Orval Hobart, and Others. *Psychotherapy.* New York: Ronald Press, 1953. Pp. 718. $10.00.

Muller, Gustav Emil. *Dialectic.* New York: Bookman Associates, 1953. Pp. 234. $4.00.

Niebuhr, Reinhold. *Christian Realism and Political Problems.* New York: Chas. Scribner's Sons; Oct., 1953. $3.00.

Nisbet, Robert A. *The Quest for Community.* New York: Oxford Univ. Press, 1953. Pp. 312. $5.00.

Nuttin, Joseph. *Psychoanalysis and Personality.* New York, Sheed & Ward. Pp. 324. $4.00.

Osborne, Harold. *Theory of Beauty.* New York: Philosophical Lib., 1953. Pp. 227. $4.75.

Pellow, Robert. *Philosophy versus Corruption.* New York: Exposition Press, 1953. Pp. 230. $3.00.

Pontifex, Mark, O.S.B., and Trethowan, Illtyd, O.S.B. *The Meaning of Existence.* New York: Longmans, Green & Co., 1953. Pp. vii + 177. $2.75.

This basic metaphysical inquiry aims to some extent at those educated persons who are willing to look into the possibility of metaphysical knowledge. But its major theme is a discussion with traditional Thomism about the meaning of existence and the relation between essence and existence. By "traditional Thomism" the authors seem to mean the understanding of the philosophy of St. Thomas by such writers as Gredt, Garrigou-Lagrange, Maritain, the summary given by F. Copleston, S.J., in his *History of Philosophy,* and, to a degree, E. L. Mascall and Etienne Gilson.

The positions of the two authors have been made known to some extent in the past by articles and books (Dom Pontifex's *The Ex-*

istence of God and articles in the *Downside Review;* Dom Trethowan's *Certainty,* and articles in the *Downside Review* and the *Month*); the book includes some previous articles and reviews by Dom Trethowan.

In opposition to traditional Thomism, the authors maintain a view that has some relations to the positions of Fr. Suarez, Gilbert de la Porrée, and the modern existentialists. They also object to the syllogistic arguments for the existence of God.

PREMANANDA, SWAMI. *The Magnetic Power of Love.* Boston: Christopher Pub. House, 1953. Pp. 84. $2.50.

After a brief ethical consideration of love, under the title of "The Philosophy of Love," the author expounds Bhakti Yoga, giving it a pantheistic interpretation.

PRICE, HENRY HABBERLEY. *Thinking and Experience.* Cambridge: Harvard Univ. Press, 1953. Pp. 365. $5.00.

QUASTEN, JOHANNES. *Patrology.* Vol. II. Westminster: Newman Press; Aug., 1953. $5.75.

QUINE, WILLARD VAN ORMAN. *From a Logical Point of View.* Cambridge: Harvard Univ. Press; Aug., 1953. $3.50.

RADHAKRISHNAN, SIR SARVEPALLI and OTHERS (eds.). *History of Philosophy Eastern and Western.* New York: Macmillan Co., 1953. 2 vols. Pp. 617; 462. $15.00.

RAPOPORT, ANATOL. *Operational Philosophy: Interesting Knowledge in Action.* New York: Harper & Bros.; Sept., 1953. $3.50.

RATNER, SIDNEY (ed.). *Vision and Action: Essays in Honor of Horace Kallen on His 70th Birthday.* New Brunswick: Rutgers Univ. Press; June, 1953. Pp. 294. $5.00.

REDFIELD, ROBERT. *The Primitive World and Its Transformations.* Ithaca, Cornell Univ. Press. $3.50.

REISS, SAMUEL. *The Universe of Meaning.* New York: Philosophical Lib., 1953. Pp. x + 227. $3.75.

This book grew out of the author's study of language in relation to meaning. He contends that meaning is "an autonomous conceptual construct," which seems to be another way of saying that the concept is really distinct from the language in which it is expressed. Through an analysis of "polar relations" (such that one term at least tacitly implies the other), the author arrives at the position that symbols (language) cannot be rightly understood except in relation to their intended meaning. This insight enables him to discuss fruitfully some of the so-called paradoxes of modern logic and mathematics and the notion of levels of language.

But the limitations of language analysis, even though it be advanced and complex as the present one is, show up clearly in the author's attempt to discuss the mind-body problem and the problem of the existence of independent extramental reality, which he is forced to solve finally in a subjectivist sense.

RENARD, HENRI, S.J. *The Philosophy of Morality.* Preface by Jacques Maritain. Milwaukee: Bruce, 1953. Pp. xiv + 252. $2.75.

This is a textbook of general ethics. The author intends to present and explain the moral principles of St. Thomas and to develop them into an explicit philosophy of morality. He follows St. Thomas closely in the structure of the book and of each chapter. Each of these chapters begins with an outline, and ends with an extremely brief summary.

Those who are familiar with Father Renard's previously published

books will be glad to know that this newest work of his has the same excellent qualities.

Return to Reason, The. Ed. by John Wild. Chicago: Henry Regnery Co., 1953. Pp. x + 373. $7.50.

This group of fourteen essays is divided into two parts. Part I deals with problems in metaphysics, epistemology, and logic. Part II treats some problems of the normative disciplines. The unifying theme of the essays is to be found in the basic realistic metaphysics.

The particular value of this book lies in the over-all excellence of the way in which it succeeds in doing what it sets out to do. According to its editor and moving spirit, Professor Wild, these essays are an attempt to set out, through a carefully disciplined description and analysis, the philosophical evidences in some areas of experience, to discover the principles operative therein, and to state the principles and conclusions in reference to modern terminology and modern problems.

Several essays should be singled out for special notice. "Phenomenology and Metaphysics," by John Wild, is a vindication of the empirical and inductive starting-point of realism. "Realistic Epistemology," by Francis H. Parker, is an excellent presentation of the basic data pertinent to a theory of knowledge. "For a Realistic Logic," by Henry Veatch, is a statement of the intentional character of knowledge, as contrasted with the reifications introduced by positivists as well as by idealists.

In spite of its high price, the book deserves a wide circulation and a continuous use, not only by beginning students, but by all who take philosophy as a serious pursuit.

RIESMAN, DAVID. *Thorstein Veblen.* New York: Chas. Scribner's Sons; Sept., 1953. Pp. 236, $2.75.

ROBINSON, DANIEL S. (ed.). *Philosophical Studies of Heinrich Gomperz.* Boston: Christopher Pub. House; Sept., 1953. $7.50.

ROEMER, LAWRENCE. *Brownson on Democracy and the Trend toward Socialism.* New York: Philosophical Lib., 1953. Pp. xvi + 173. $3.75.

Brownson was an original and powerful thinker, but the evidence seems to show that he was afflicted not only with a hasty temper but with a hasty judgment. The present work presents the distinction Brownson made between "democracy" and the "American form of government," which he maintained were incompatible. By "democracy" he meant the total sovereignty of the people, not only political, but intellectual and moral. Already in Brownson's day there were some who thought that not only political procedures but rational truth and moral standards were to be settled by a majority vote. Clearly, such a view—which is not a political theory, but a way of life, and, for many, a religion—will eventually lead to a totalitarian state. In identifying this view with democracy—a point of view which the author seems to endorse—and opposing it, Brownson went so far as to assert that international relations are to be regulated by the Church and that a world government was atheistic by nature. Brownson thought that his political theory was in harmony with that of St. Thomas and Suarez, a highly questionable assumption.

Role of the Christian in the World for Peace. A Symposium based on the Silver Jubilee Conference. Washington: Catholic Association for International Peace, 1953. Pp. 156. Paper, $2.00.

Catholic teachers of ethics, political theory, and sociology will find in these brief discussions of relief, migration, food, economics, and

world government valuable supplementary readings. Others will find the proposals, particularly on the last-mentioned topic, interesting and informative.

RUNES, DAGOBERT D. *The Soviet Impact on Society.* Foreword by Harry Elmer Barnes. New York: Philosophical Lib., 1953. Pp. xiii + 202. $3.75.

A little note in this book informs the reader that the entire work was written fifteen years ago, and could find no publisher at that time. The work is on the popular level, giving only very few and very general indications of sources. The author briefly criticizes the philosophy of Hegel and Marx, but devotes most of his consideration to the practices of the Soviet government and their results. The author strongly opposes both Communist theory and Soviet practice. At times he indulges in somewhat dubious rhetoric, calling the Communists Fascists, and applying to them unpopular religious terms like "dogma," "excommunication," "heresy."

The foreword is an inept glorification of the unemotional objectivity and balanced judgment of—Harry Elmer Barnes.

SABINE, PAUL E. *Atoms, Men and God.* New York: Philosophical Lib., 1953. Pp. x + 226. $3.75.

This book, as the author says, is an attempt to find an outlook from which scientific knowledge and the knowledge contained in the traditional Protestant Christianity can be seen in relation and harmony. It is therefore not a purely philosophical study, though there is much sincere philosophizing in it. The chapter headings indicate the matter covered: "The Common Ground of Science and Religion"; "The Common Origin of Science and Religion"; "The World as a Machine"; "Life in a Running-down World"; "Magnetism, Electricity, and Light"; "The New Physics—Matter and Energy, a Scientific Unity"; "The Inner World of Psychology"; "Christianity and Human Evolution." It is unfortunate that the author's knowledge of the history of philosophy is so scanty and that one Catholic's attitude (that Catholics can "dismiss the problem from their mind and leave it to the Church to solve" [p. viii]) has blocked the author from investigating what Catholics have written on these and similar topics.

SALMON, ELIZABETH G. *The Good in Existential Metaphysics.* Milwaukee: Marquette Univ. Press, 1953. Pp. 93. $2.00.

SCHELER, MAX. *The Position of Man in the Universe.* New York: Noonday Press; Spring, 1954.

SEELY, CHARLES S. *Philosophy and the Ideological Conflict.* New York: Philosophical Lib., 1953. Pp. 319. $5.00.

This is semipopular propaganda for "modern materialism," which, the author contends, is based on Marxism (Chap. 14) and will, if victorious, lead to totalitarian state socialism (Chaps. 22 and 23). The history of idealism (Chaps. 2 to 7) dispenses with historical fact. The rhetorical identification of idealism with reaction, ignorance, social injustice, private enterprise, religion, and the like (pp. 93-99), reveals the character and purpose of the work.

SIMEC, SISTER M. SOPHIE, O.S.F. *Philosophical Bases for Human Dignity and Change in Thomistic and American non-Thomistic Philosophy.* Washington: Catholic Univ. of America Press, 1953. Pp. viii + 232.

This doctoral dissertation amounts to a summary of the Thomistic philosophy of man, with a briefer account of the other parts of Thomism which surround its doctrine on man, together with a somewhat schematized presentation of the history of American philosophy

insofar as this touches a doctrine of man's nature. As such, the subject is rather diffuse for a dissertation. It may be useful for collateral reading in a course on the philosophy of man; its highly technical vocabulary makes it unlikely that a person without philosophical training could derive much benefit from reading it.

SMITH, N. KEMP. *Descartes' Philosophical Writings.* New York: St. Martin's Press; July, 1953. $3.75.

Some Facts about Juvenile Delinquency. Washington: Government Printing Office, 1953. Pp. 18. 10¢

SOMERVILLE, JOHN. *Way of Science: Its Growth and Method.* Illustrated by Dwinell Grant. New York: Henry Schuman, 1953. $2.50.

SPIER, J. M. *Christianity and Existentialism.* Tr. with an introd. by David Hugh Freeman. Philadelphia: Presbyterian and Reformed Pub. Co., 1953. Pp. xix + 140. $3.00.

The author of this book bases his critique (and rejection) of all types of existentialism on the Christian (Calvinist) philosophy of Hermann Dooyeweerd. Because this philosophy has scarcely been referred to in English-language journals (but see THE MODERN SCHOOLMAN, XXIX [1952], 334-41), Professor Freeman's brief Introduction is invaluable. This philosophy maintains that all theoretical thought rests on a pretheoretical religious commitment and consequently holds that Christian philosophy is essentially biblical; it rejects any attempt to build up a synthesis of the data of revelation with the products of (depraved) natural reason.

In brief compass, the author gives an exposition of the backgrounds of existentialism (especially Kierkegaard and Nietzsche), then of the thought of Jaspers, Heidegger, Marcel, Lavelle, Sartre, and Loen. This last-named Dutch thinker is comparatively unknown outside of his native land; he is a Christian existentialist whose thought has some superficial similarities to the Calvinist philosophy. These expositions are brief and have some criticism intermingled.

In the second part of the book (pp. 99-140), the author examines existentialism from his own point of view. He rejects it almost entirely, in conformity with the Calvinist view of fallen nature and reason.

STABLER, E. R. *An Introduction to Mathematical Thought.* Cambridge: Addison-Wesley Press, 1953. Pp. 280. $4.50.

STANLEY, WILLIAM O. *Education and Social Integration.* New York, Bureau of Pubns. Pp. 301. $4.50.

STERN, ALFRED. *Sartre: His Philosophy and Psychoanalysis.* New York: Liberal Arts Press; Aug., 1953. $4.50.

STRAWSON, P. F. *Introduction to Logical Theory.* New York: John Wiley & Sons, 1952. Pp. 266. $3.50.

SULLIVAN, HARRY STACK. *The Interpersonal Theory of Psychiatry.* Ed. by Helen Swick Perry and Mary Ladd Gawel. Introd. by Mabel Blake Cohen. New York: W. W. Norton & Co., 1953. Pp. 411. $5.00.

TAYLOR, ALFRED EDWARD. *Socrates.* Garden City: Doubleday & Co., 1953. Pp. 189. 65¢

TAYLOR, F. SHERWOOD. *Man and Matter.* New York: Declan X. McMullen Co., 1953. $3.50.

THAYER, H. S. *Newton's Philosophy of Nature.* New York: Hafner Pub. Co., 1953. Pp. xvi + 224. $2.25; Paper, $1.15.

THOMAS, ANN VAN WYNEN. *Communism versus International Law.* Foreword by Robert G. Storey. Dallas, Southern Methodist Univ. Press. Pp. 159. $3.75.

THOMAS AQUINAS, ST. *The Division and Methods of the Sciences.* Questions V and VI of the *Commentary on the* De Trinitate *of Boethius.* Tr. by Armand Maurer, O.S.B. Toronto: Pontifical Institute of Mediaeval Studies, 1953. Pp. xxxvi + 96. Paper.

These two questions have been recognized since the beginning as being of decisive importance for St. Thomas's doctrine of knowledge. For some time, an English translation had been available, but that translation had been made from the very faulty vulgate text. Since the edition of these two questions from St. Thomas's autograph, a new translation was a real necessity. It is fortunate that the work has been done by so competent and reliable a translator.

The long introduction (of 36 pages) of St. Thomas's theory of knowledge serves partly as a background for the fuller elaboration of the special questions raised by St. Thomas in this part of his *Commentary,* and partly as a summary of the doctrine itself.

The edition contains numerous notes referring the reader to other passages of St. Thomas and to pertinent studies by Thomists. The translator also indicates how he translates difficult Latin terms and identifies St. Thomas's own references.

Other texts bearing on the same subject are given in translation by way of appendices. It is only by his selection of these texts that the translator might seem to show a subjective interpretation.

There are a bibliography and an index.

———. *Truth.* Vol. I, Questions I-IX, tr. by Robert W. Mulligan, S.J. Introd. by Vernon J. Bourke. Vol. II, Questions X-XX, tr. by James V. McGlynn, S.J. Chicago: Henry Regnery Co., 1952-1953. Pp. xxvi + 472; xi + 463. $7.00 each.

This translation of the *Quaestiones Disputatae de Veritate* has special importance. First of all, it is one of the major works of St. Thomas and, even though it is a relatively early work, many of its discussions are fuller than those in his later writings. Secondly, the topics taken up are vital and touch the basic issues of philosophy. Thirdly, the translations have been checked against the manuscript of the critical Leonine text which up to the present time is not available, so that this edition is the most accurate. Moreover, the translations are careful, consistent, and clear. All of St. Thomas's references have been checked, and, where possible, identified according to the best editions. The glossary of technical terms used in these questions is repeated in both volumes, a great convenience for beginning readers. The Introduction by Doctor Bourke (Vol. I, pp. xiii + xxvi) is a compendium of present-day historical and critical knowledge of the date, structure, style, and doctrinal orientation of the work.

THOMAS, MAURICE J., and OTHERS. *Climate for Learning.* The Third Series of Lectures under the Auspices of the School of Education of the University of Pittsburgh and the Tri-State Area School Study Council, February-May, 1952. Pittsburgh: Univ. of Pittsburgh Press, 1953. Pp. v + 110. $2.00.

The lectures contained in this book are Maurice J. Thomas's "The Climate for Learning"; George S. Counts's "The Soviet System of Mind Control"; Corma A. Mowrey's "The School Board and Teacher Organizations"; Luther W. Youngdahl's "Human Values in Education"; Harold Benjamin's "Evaluating the Curriculum"; John L. Bracken's "Educational Leadership"; and Paul R. Mort's "Building Adaptable Schools." Many of these papers are concerned with prac-

tical problems that philosophers as citizens and teachers will be interested in; as philosophers they will find interest in the papers of Judge Youngdahl and Doctor Bracken.

THOMPSON, MANLEY. *The Pragmatic Philosophy of C. S. Peirce.* Chicago: Univ. of Chicago Press, 1953. Pp. 334. $5.75.

TITUS, HAROLD H. *Living Issues in Philosophy.* 2d ed. New York: American Book Co., 1953. Pp. xi + 500. $4.50.

This revision of a quite popular text serving for courses in the introduction to philosophy includes two new chapters, extensive rewriting, enlarging of the sections which pose topics for discussion, and bringing the readings up to date. The author intends to give a survey both of the content of philosophy and of the various philosophical approaches, as well as of the relations of philosophy to other fields, notably those of science, education, society, and history. By and large, the author's presentation is fair to the thinkers he is explaining and is quite complete in spite of the limitations of an introductory text.

The most conspicuous defect is the presentation of realism. Some of the small and now out-dated schools of epistemological realism receive attention, but the important classical realist positions (now being vigorously revived) are noticed only in passing and mostly only from the epistemological point of view.

TSANOFF, RADOSLAV ANDREA. *The Great Philosophers.* New York: Harper & Bros., 1953. Pp. 662. $6.00.

TOULMIN, STEPHEN EDELSTON. *The Philosophy of Science.* New York: Longmans, Green & Co., 1953. Pp. 176. $2.25; text ed., $1.80.

VAN MELSEN, ANDREW G. *The Philosophy of Nature.* "Duquesne Studies, Philosophical Series," No. 2. Pittsburgh: Duquesne Univ. Press, 1953. Pp. xii + 253. $4.50; paper, $3.75.

This is an undergraduate textbook in the Thomistic philosophy of nature. The author is a well-known scientist and philosopher who is stationed at the University of Nijmegen and was a visiting professor at Duquesne University.

The first chapter of the book gives a preliminary description of the philosophy of nature. The second chapter surveys the history of the study of nature from its beginnings to the present time. The third chapter discusses the relationship between science and the philosophy of nature. Chapters 4 to 7, inclusive, take up the problems of the philosophy of nature: the essence of material things, quantity, quality, and activity in matter. Chapter 8 is a very brief concluding summary.

Many of the author's positions are those traditional in the Thomistic philosophy of nature. The book is distinctive for the author's personal understanding and competence in science, especially physics, and for his interpretation of the relation between science and the philosophy of nature—according to him, science is in the first degree of abstraction, whereas the philosophy of nature is in the third degree, and could be called the special metaphysics of material being.

VARTANIAN, ARAM. *Diderot and Descartes.* Princeton: Princeton Univ. Press, 1953. Pp. 342. $6.00.

VIVAS, ELISEO. *Collected Essays.* New York: Noonday Press, 1954.

VIVAS, ELISEO, and KRIEGER, MURRAY (eds.). *The Problems of Aesthetics.* New York: Rinehart, 1953. Pp. 652. $6.00.

WATSON, DAVID LINDSAY. *The Study of Human Nature.* Yellow Springs, Ohio: Antioch Press, 1953. Pp. x + 262. $3.50.

This is a study of the adequacy of the social sciences to give an

adequate knowledge of man. Because it raises this question within the larger background of the nature of scientific knowledge in general and because social science plays an increasingly greater role in the life of every man, it is a book that everyone should read thoughtfully.

The author analyzes the role of common sense (or experiential knowledge) as the background from which fruitful scientific knowledge springs. With eloquence and great detail he shows that such knowledge is not the monopoly of the specialist; that, in fact, the specialist tends, even by virtue of his profession, to lack this knowledge or to leave it uninfluential in his own science. He also shows the value and importance of the humanistic (or artistic) approach—a point of view that has been widely neglected.

Those who have been educated in a liberal humanistic and Christian tradition will find serious deficiencies in the author's emphasis of the relativism of knowledge and in his agnosticism about suprasensible reality. But there is also no doubt that the author's experiential understanding of the points mentioned in the preceding paragraph can help to bring very valuable insights to many who agree verbally with his positions.

WEISWURM, ALCUIN A., C.M.M. *The Nature of Human Knowledge according to Saint Gregory of Nyssa.* Washington: Catholic Univ. of America Press, 1952. Pp. xx + 250. Paper.

After a brief biography, this doctoral dissertation examines briefly St. Gregory's doctrine of being and of human nature. In successive chapters the nature of knowledge, the role of the senses, the nature of intellect, the knowledge of God, and mystical knowledge are examined. The study is based upon a detailed and thorough examination of the authentic writings and gives the Greek text in the footnotes. There is a very complete bibliography and an index.

Perhaps criticism from the Thomistic point of view obtrudes itself too often in the course of presentation.

WEST, HERBERT FAULKNER. *Rebel Thought.* Boston: Beacon Press, 1953. Pp. 281. $3.75.

WESTWOOD, GORDON. *Society and the Homosexual.* New York: E. P. Dutton & Co.; July, 1953. $3.00.

WHITE, VICTOR. *God and the Unconscious.* Foreword by C. G. Jung. Appendix by Gebhard Frei. Chicago: Henry Regnery Co., 1953. Pp. 302. $4.00.

WHITEHEAD, ALFRED NORTH. *Alfred North Whitehead: An Anthology.* Ed. by F. S. C. Northrop and Mason Gross. New York: Macmillan Co.; Sept., 1953. Pp. 1000. $12.50.

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WILD, JOHN DANIEL. *Plato's Modern Enemies and the Theory of Natural Law.* Chicago: Univ. of Chicago Press, 1953. Pp. 270. $5.50.

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BAHM, ARCHIE J. *Philosophy: An Introduction.* New York: Wiley & Sons, 1953. Pp. xiv + 441. $4.50.

BARNETT, ROBERT C. *The Greatest Common Divisor.* Boston: Christopher Pub. House, 1953. Pp. 127. $2.00.

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BRENNAN, JOSEPH GERARD. *The Meaning of Philosophy.* New York: Harper & Bros., 1953. Pp. x + 394. $4.00.

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BUCHANAN, SCOTT. *Essay in Politics.* New York: Philosophical Lib., 1953. Pp. xiii + 236. $3.75.

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———. *Substance and Function* and *Einstein's Theory of Relativity.* Tr. by William Curtis Swabey and Marie Collins Swabey. New York: Dover Pubns., 1953. Pp. xii + 465. $3.95; paper, $1.95.

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Sciences. River Forest: Dominican College of St. Thomas Aquinas, 1953. Pp. 289.

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LOUVEL, FRANCOIS, O. P., and PLUTZ, LOUIS J., C.S.C. *Signs of Life.* Chicago: Fides, 1953. Pp. ix + 134. $2.75.

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MARIE-EUGENE DE L'E.-J., O.C.D. *Ich will Gott Schauen.* Basel: Thomas Morus Verlag, 1953. Pp. xv + 430.

MCWILLIAMS, LEROY, with BISHOP, JIM. *Parish Priest.* New York: McGraw-Hill Book Co., 1953. Pp. 250. $3.75.

MITTASCH, ALWIN. *Erlösung und Vollendung.* Meisenham am Glan: Westkulturverlag Anton Hain, 1953. Pp. 258.

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O'BRIEN, JOHN A. (ed.). *The Way to Emmaus.* New York: McGraw-Hill Book Co., 1953. Pp. 368. $4.00.

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THOMAS AQUINAS, ST. *Catena Aurea in Quatuor Evangelia.* 2 vols. Ed. by P. Angelici Guarienti, O.P. Turin: Marietti, 1953. Pp. vi + 566. L598.

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VIVANTE, LEONE. *Elementi di una filosofia della potenzialita.* Florence: Vallecchi Editore, 1953. Pp. 112. L500.

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